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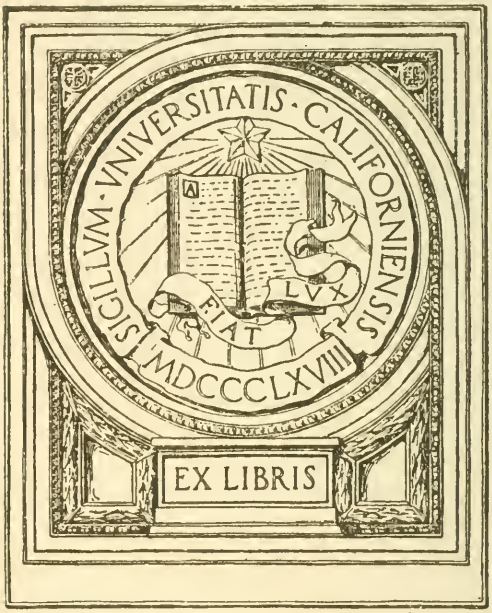

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RACIAL VALUES AND THE RACIAL PROSPECT

MANKIND

RACIAL VALUES AND THE RACIAL PROSPECT

BY

SETH K. HUMPHREY

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FOREWORD

Under the stimulus of a growing conviction that all is not as well as might be with the inherent qualities of the human race, science has gathered in the last dozen years more knowledge as to what racial values are, and the manner of their inheritance, than in all the years preceding. This knowledge is well set forth in a more or less technical literature, but it has reached the general reader mainly through the public press, and so indifferently that its practical relation to life is usually misapprehended.

This book aims to present the subject of race untechnically—rather in its broad social aspect—and to awaken in the lay reader an appreciation of the fundamental part played in human affairs by inborn racial quality. The writer does not make a practice of referring to authorities, for the reason that scarcely an assertion is made on the strength of any single authority. It has been

the intention to make no statement involving questions of heredity, either in the chapter on "Principles of Inheritance," or in any other part of the book, which is not based on generally accepted laws.

Comprehension of the workings of inheritance in mankind brings light to many perplexing questions. The disputed claims of environment and heredity become less tangled as we learn to distinguish between character values which must be impressed anew upon each generation, and character values which pass down through the generations virtually unaffected by life's experiences; and we arrive at the important fact that development of the individual is transitory in effect and does not accomplish race development. We see that in a highly organized society the falling birth-rate is chargeable to the more fit of the race, while the less fit are coaxed to greater fertility; that a civilization tends in this and other ways toward self-extinction, and survives only so long as it may draw upon reserves bred under more normal conditions to a better grade of survival values. So human stocks in reserve—the new strength that must

flow always into the veins of a civilization—become a matter of deep concern.

Intermixing of unlike peoples is found to result variously. When the unlikenesses are complementary and do not involve great inequalities of mental strength, the inheritances may reinforce each other and produce exceptional offspring; but the mating of radically unlike strains, especially of superior with inferior, yields for the most part ineffective inheritances, well below the average of the parent stocks. This tendency to revert to a type approximating the least worthy of the group is assisted always by the greater fertility of the inferior types. One need not be a savant to perceive the bearing of these facts upon the mixings of all sorts now going on in our own United States.

In the new light the repeated disruptions of civilization under influences seemingly inadequate for so great disaster become less inexplicable. Our own more intimate problems take on a new significance—the Negro-White, the Labor Immigrant, and all other ingredients of our famous Melting-Pot. Some day we may apprehend that the efficacy of any melt-

ing-pot depends not so much on the melting as on the wise selection and proper mixing of ingredients which have it in them to produce something worth while.

Then there is the look into the future—in many of its aspects a new age for mankind, filled with untried difficulties; and we see in racial values effectively conserved the one hope for all future civilization. History, in recounting the various happenings to mankind, has not always dealt understandingly with the inborn nature of man himself. Today, a race consciousness—not in a narrow sense, but all-embracing—is developing in thoughtful minds the world over, and in its light the events of the past will be better interpreted, and the future more safely met.

The stirring of this consciousness among specialists in human welfare, particularly educators and social workers, is shown in their recognition of feeble-mindedness as a hereditary defect, to be eliminated by withholding parenthood from the mentally defective. But this is a conception of human breeding in its most elementary form; the remaining ninety odd per cent of mankind are classed in a

lump as "normals," for no other reason than that they are not feeble-minded. As a matter of fact, gradations in racial worth continue on through all humanity from the dullest to the keenest, and the inadequate birth-rate of the better grades strikes more directly at the fundamentals of civilization than the abnormal increase of defectives. Every historic failure of the race has been associated with decline in the quality of its leadership. The feeble-minded never overturned a state; they are a racial as well as a social menace, and, since nature is no longer permitted to destroy her weaklings, state control of their reproductive function is logically the *first step* in adjusting the propagation of the race to our artificial way of living. But if society, dependent more and more on artifice as its complexities increase, does not take the *next logical step and extend its control to erratic parenthood wherever found*, from the excessive fecundity of the improvident to the voluntary barrenness of the cultured, racial impoverishment will bring us to the common end of all civilizations since the beginning.

Man will never so belittle his transcendent

inheritance as to attempt its reproduction by methods approved for various forms of domestic life. His unique capacity for responding to external impressions sets him apart as more essentially a creature of environment. But we cannot escape the realization that our prodigious labors to develop the individual are not checking in the least the downward course of those values which follow the inexorable laws of breeding.

The writer has no insistent views with respect to systems for perpetuating human life, except that all systems so far devised have failed under the stress of every high culture to maintain effective inheritance values. Civilization has always been self-destructive. Whether ours is to survive depends upon whether we elect to use our superior knowledge for the maintenance of a breed of men fit to carry it on. The author leaves his readers at the threshold of the problem that before many years will absorb the interest of mankind—so to conserve the inherent qualities of the race that for once in its history it shall be able to withstand the blight of its own culture.

It has been thought best to present and develop this broad aspect of the subject clear of its many special appeals to our interest, and to commend the reader to further study. Many good books on Heredity, Genetics, Eugenics, Race Culture, Mendelian principles of inheritance, and other biological facts necessarily omitted here, are offered to the reader who wishes to go further into the subject of race. Francis Galton's "Hereditary Genius" and other writings are virtually the basis for the present eugenic movement. C. W. Saleeby, Havelock Ellis, Karl Pearson and W. Bateson write from different points of the English view. In America, the books of C. B. Davenport, W. E. Castle, H. H. Goddard, David Starr Jordan, and E. G. Conklin are among the best. Three good books on race history are W. Z. Ripley's "Races of Europe," H. F. Osborn's "Men of the Old Stone Age," and Madison Grant's "Passing of the Great Race." Most of these books, both English and American, can be found in any well-equipped library. Several of them contain bibliographies which will take the reader into any branch of the subject, and as deeply as he may wish to go.

If this study, in its attempt to give a practical view of the racial problem, succeeds to any extent in promoting intelligent discussion of the race's future, it will have served its purpose.

CHAPTER I

A RACIAL VIEW

PREHISTORIC MAN—GREAT AGE OF MAN—RACIALLY NON-PROGRESSIVE—INDIVIDUAL AND RACE DEVELOPMENT NOT RELATED—UNPRECEDENTED DEMANDS OF MODERN LIFE—MAN NEARING HIS LIMITATIONS

THE search into the past for knowledge of the race's beginning seems to have a peculiar fascination. With something of the unattached orphan's yearning for an accredited parentage we grasp at any bit of evidence relating to our forebears. So a few skulls and bones dug here and there out of the earth's strata—relics of men who lived somewhere in those incredibly long stretches of time which preceded history—are made to tell us many things, perhaps, about the earlier races which they in the flesh would not have revealed.

From the mass of speculation that has been woven about this scanty evidence, coupled with the more reliable facts disclosed by anthropology, we may accept these points as fairly established: man was evolved through

countless ages from a species akin to the anthropoid apes; and as a being not so very far removed from the human type as we have known it for less than ten thousand years, man has lived, according to the best geological guessers, somewhere between five hundred thousand and one million years. To have learned this much has alone made the vast amount of research worth while.

Because the relics of prehistoric man himself are disappointingly few, and the remains of his implements and art are in greater profusion, our knowledge of him pertains more to what he did than to what he was. His accomplishments are revealed so far as they can be revealed by imperishable remains only; but the best of man's handiwork is perishable, so that of his attainments in this respect we are left in the dark. Furthermore, while these remains tell us much about his various stages of development, they disclose nothing of his *capacity* for development, which is a quite different matter. Man in no past age can be measured by what he succeeded in doing—and much less by the little of his works that we have succeeded in finding. We sim-

ply do not know to what heights prehistoric man might have attained if set in the midst of our own opportunities. He had not, as we have, the accumulated knowledge of the ages to assist him. It was he who laboriously wrote the first pages of the great book of human experience which we have only to read. Peace to his ashes!

But we do know that since the earliest times which furnish us with human remains in sufficient number to warrant the drawing of any safe conclusions, the actual progress of the human stock, either in brain capacity or in physical power, has been practically negligible. It has been negligible, partly because ten thousand years count as nothing in the ages required for evolutionary development; but more significantly because civilization imposes conditions upon man which effectually block—indeed, reverse—the processes of evolution.

The vastness of the span of human life before even the first trace of a civilization was left upon the earth taxes the power of the imagination; but it is perhaps even more difficult for us to comprehend that man has made

no appreciable mental or physical progress since our earliest acquaintance with his history. We blind ourselves to this truth by assuming that as a civilization becomes great, the human stock which is concerned in building it also becomes great. Civilization presents an imposing accumulation of the work of successive generations, but in these successive generations there has been no corresponding cumulative effect in individual caliber, in potential capacities. The accomplishments of Egypt, Greece, and Rome—taking into account the accumulation of human experiences at the command of each period—show every whit as much capacity, initiative, imagination, daring, as anything we do to-day. What we mistake for an improving race is the more complete development, the better utilization, of its inherent capacities, and of the things on and under the earth which lend themselves to man's advancement. An advancing civilization demands an increasingly effective exercise of all the ability of the community. The individual makes a bigger showing—he is compelled to make a bigger showing —but he is still the same caliber of man, and

each generation begins all over again with its A, B, C's, with no greater capacity for learning them because its fathers learned to do great things.

But having once learned his A, B, C's, the man of ability absorbs with ease the store of human knowledge. He begins his work in the world well up toward the top of the eminence so painfully builded by those who have gone before, and, just as painfully, adds his little quota to the top. The creators of the present-day enormous businesses, with their world-wide ramifications and their extraordinary demands upon the administrative capacities of the individual, are really in their mental and physical make-up no more than the counterparts of, let us say, the legendary Merchant of Venice, whose slow-journeying vessels gave him leisure to overspend his money; or the clever Joseph, who once cornered the wheat supply of Egypt. Our captains of industry work with far better facilities and in a much more developed social organization. Joseph, with his keenness for controlling the output, might have been a Rockefeller in the nineteenth century. And Antonio, with steam

and the wireless, could have managed ten times as many ships with less worry over "the dreadful touch of merchant-marring rocks." The ordinary motorman, whose spectacular driving of a fifty-ton trolley-car down into subways and over the roaring elevated would have caused a Rameses to shudder and a Cyrus to turn pale, is doing no more than their underlings could have learned to do, had they been put to it. They simply were not put to it. His inborn equipment probably is not superior to that of the man who drives a lazy horse to town, or, five thousand years ago, worked on the Pyramids, or—for aught we know—fifty thousand years ago chased the mammoth with a stone hatchet. Our motorman is one among the millions who are now trained to fill the thousand and one nerve-racking, soul-devouring situations created by the most intensive system of living the world has ever seen. And these millions are the descendants of equally capable billions who died with most of their ability unexpressed, because they lived in a world whose work required so little expression of it.

The history of the race down to one hundred

years ago is a story of undeveloped human capacities, of resources in nature lying fallow through the ages. It is difficult to realize the comparative suddenness of this demand upon the individual for a more complete use of his powers; difficult to appreciate in how many respects material existence for the main bulk of humanity proceeded on a dead level from the time of Moses until well on into the last century. Transportation and communication were no more rapid in colonial days than with the ancient Egyptians. Nothing swifter than the horse was known to either Xerxes or Washington, and in every age man carried his own messages. The home was the unit of industry until the birth of our grandmothers, and the slowness of accomplishment held the masses, almost as closely in one age as in another, to a simplicity of life that precluded display of special ability. Leadership and specialization were required of very few. The limitations of human capacity were little comprehended, because the great mass of mankind had never been pushed within comprehending distance of its limitations.

Now, the devices of science and invention

have set up new standards for the measuring of men. The few possessed of the qualities for leadership, initiative, and organization are sought out and pressed to the limit of capacity. But it is far more significant of the revolutionary change in living conditions that, in this day, knowledge, skill, and ability for sustained, concerted effort under authority are demanded of a vastly greater proportion of the plodding masses, who hitherto have directed their own more or less inefficient efforts. The day for the working out of one's own needs, in one's own way, and in one's own time, has gone by, and with it, possibly, one of the serene satisfactions of life. Capacities are put to the test *en masse*. The testing differentiates men as never before, and sends the less able to the human discard with pathetic sureness.

And this complex, interlocking whirl of existence falls upon men and women whose exact prototypes—until yesterday, as the world's time goes—spun and wove and wrought with their hands all the things that were made, dreaming little of conveniences that add nothing to serenity, of quickened processes that

yield no leisure, or of short-cuts that impel only to greater haste!

No wonder that the littleness of men stands out against the bigness of their jobs. The vital concern of the day is not for further achievement. It is for man himself, upon whom the burden of all this achievement must continue to rest. The demand is not only for exceptional men who can cope with the great problems of leadership, but for more capable, bigger men in every walk of life. The nearness of man's load to his fixed limitations is painfully in evidence.

Never was it so true as now that "the proper study of mankind is Man." That study is going forward under skilled leadership in many places, especially in England and America. Mankind was in a fair way to be eclipsed by its own achievements; but it is a healthy sign of the times that the mania for achievement has at last turned to the rather desperate case of the human race itself.

CHAPTER II

PRINCIPLES OF INHERITANCE

LIKE TENDS TO PRODUCE LIKE—ACQUIRED TRAITS NOT TRANSMITTED—DAMAGE TO GERM-PLASM AFFECTS INHERITANCE—THE PERSISTENCE OF UNIT CHARACTERS —METHOD OF INHERITANCE

THIS book is for the lay reader who is willing to think, but not ready to go into the depths of a new science. Technical terms will be avoided; simple illustration may be made to serve in place of scientific and obscure discussion.

One general principle underlying all breeding is embodied in the popular expression, "like tends to breed like." A comprehensive study of inheritance would take us into the refinements of this fundamental idea, but a brief statement of the main facts of heredity is all that is essential for the reader's understanding of the chapters to follow.

It has been established beyond reasonable doubt that both physical and mental inheritance in human stock follow laws of breeding

quite similar to those for any other stock. This truth was late in arriving, by reason of its running constantly afoul of man's deep-seated notion that he, of all creatures, exists apart from the general scheme. Now that we recognize ourselves as one of the earth's creatures, scientific investigation has open to it the broad field of animal and plant experimentation for determining certain corresponding facts in human heredity which cannot be directly determined, and for confirming observations made in the study of man himself.

The most prevalent notion which the layman has to unlearn is that the acquirements due to environment—to the various experiences of life—become in some way a part of the heritage of the next generation. The idea that improving the individual improves the inheritance of the race lingers most persistently among those who have most need of knowing better.

It is now almost universally held as a proven fact that traits acquired through mental impression are not transmitted to offspring. Training, education, discipline, do not get into the blood. All inheritance comes through

the germ-plasm; the germ-cells develop within the body in strict accordance with their inheritance through both parents, and are no more affected by any life experience, short of actual physical mutilation, than is the shape of one's ears or the mole on one's cheek. The germ-plasm cannot be educated or uplifted.

If we make a jack-o'-lantern out of a pumpkin, and afterward plant the seeds, we do not expect a crop of jack-o'-lanterns. Repeat the cutting and plant the seeds through fifty generations of pumpkins; not a jack-o'-lantern will be grown. The inheritance is from the seed, not from the pumpkin.

The human seed is equally unaffected by externals which do not damage the germ itself. Life's experiences must be impressed anew upon every generation as it comes along, and a thousand years of external impressions will not add or subtract or improve or corrupt one hereditary characteristic in the germ-plasm.

But influences which physically damage the germ-plasm itself, and thus disturb its proper functioning, do have a direct effect on the heritage of offspring. Alcohol in excess, lead, and various strong drugs, seem to act in this

way. Venereal diseases are supposed to be particularly injurious to germ-plasm. Possibly there are other systemic poisons, induced by fatigue or by civilization's nerve-racking complexities, of whose subtle effect on the germ-plasm, and thus on the race, we are still unaware.

It is of great significance that the only environmental influences which affect inheritance at all are *destructive* influences, tending to impair the normal heritages of offspring. This leads to the rather sombre conclusion that while an individual cannot possibly add value to the heritage of his children by the most exemplary behavior, his misbehavior may seriously damage it. The most that can be done for the germ-plasm is to maintain its normal condition of physical vigor.

Nearly every trait as we view it in the individual is really a more or less complex *ensemble* of simple, or unit, characters. "Unit" characters may roughly be defined as the indivisible items which make up the character-building material. These combinations are of almost infinite variety, and some of them may have the appearance of new traits; but the

novelty is merely one of combination, and environment has no more part in arranging these combinations than in creating the units which compose them.

Excepting always the systemic poisons which actually mutilate the germ-plasm, *the persistence of unit characters through the generations unchanged by life histories is the great fact of reproduction*. Thus, the child inherits, not from the traits which his parents and grandparents chanced to develop in their lives, but from the traits which descended to them and through them in the essentially immortal germ-plasm. The son is not precisely a "chip off the old block"; more correctly, he is a chip off the old block's original make-up, and that make-up reaches back for generations. His inborn equipment has no trace of the veneers which time put upon his parents. We may regret that the child does not partake directly of the parents' chastened maturity, but if we stop to consider that in that case it would also partake of every physical blemish and mental twist which "the slings and arrows of outrageous fortune" had put upon them, we may be thankful that each child, unless its inheri-

tance has been actually poisoned, begins with a clean slate the development of its inherited virtues and defects.

The child's inheritance of the traits which he is to develop is determined irrevocably by the union of two single cells from the germinal material of its parents. Since no two cells developed by either parent contain exactly the same combination of unit characters, no two children of the same parents have exactly the same inheritance; and as theirs is the closest relationship possible, it follows that the probability of any two people being born into the world exactly alike is infinitely small.

According to the laws of chance, the child's traits will more nearly resemble those of his parents, since he and they draw their inheritances from more nearly similar germinal material. But he also has the probability—diminishing rapidly with the remoteness of the ancestor—of inheriting from the entire list of his forebears other traits which may not have appeared in his parents, or in any intervening generation. The average probability of inheritance, as generally agreed upon, is one-half from the parents, one-fourth from the

grandparents, one-eighth from the great-grandparents, and so on through an infinite series of fractions, whose sum is one, which represents the complete inheritance. But the actual degree of hereditary likeness between the child and either parent, grandparent, or other ancestor varies more or less, being dependent upon the characteristics within the two germ-cells which happen to unite.

While the proposition "like tends to breed like" is generally true, since three-fourths of the average inheritance goes no further back than the grandparents, it is easy to see that radical unlikenesses are to be expected from a *mixed* ancestry. The germinal material made up from their unlike contributions offers a wide range of inheritance possibilities. Now it happens that man is the only creature that habitually mates with unlikeness among his immediate kind, and is not over-particular when it comes to mixing extreme types, or even races. Consequently the human breed is the most thoroughly mongrelized, and produces the most diversified offspring, of any on earth. There is no telling what unheard-of trait a child sometimes may pick out of his

ancestry—and it comes as a surprise to most parents, because their acquaintance with the personal traits of their ancestors is slight. The notion is curiously prevalent that only undesirable traits thus reappear; but what is more natural than that fond parents should regard a child's unwelcome characteristics as a stroke descended from oblivion, while its virtues are modestly accepted as reflections of their own? As a matter of fact, some people would be poor sticks indeed, had they not chanced upon a few ancestral virtues which their parents overlooked.

So much for the fundamental principles of inheritance. The investigations of recent years have taken our knowledge far beyond the scope of these simple statements. But for a broad view of the race's history and of the race's future, and for a conception of the separateness of racial and cultural influences, certain basic facts should be kept in mind:

Hereditary likeness is the general expectation. The only human qualities which endure are those which are bred in the race. All environmental effort must be expended anew

upon each generation. We may seemingly transform the character of a man, and still no more affect his germ-plasm than his eyebrows. Inheritance fixes the *capacity* of the individual to respond to environment, to develop; upon the quality of inheritance depends primarily the quality of all human achievement, of civilization itself. Thus the first essential for stable progress is a race of humans *well bred*, in the literal sense.

However we may succeed in applying the principles of heredity for the improvement of other forms of life, anything like the same methods are unthinkable for the human species, and not even to be desired, since the results to be sought are not at all similar. Yet it must be admitted that our new knowledge of these matters imposes upon us a new responsibility for the future quality of the race. Our present most conspicuous effort is to get the utmost out of human material as it comes to us; its coming is still at haphazard, as in the days of Abraham. Unless we make use of our knowledge to correct the disastrous breeding faults which develop with a high culture, we shall sometime be no better off than

older peoples who went to grief in ignorance of these faults, charging their downfall to failure of the gods. It would be a failure of human skill in its supreme test if we were to succeed in bringing all other creatures to perfection and fail with our own kind. Such considerations as these lend a vital interest to the study of racial problems.

CHAPTER III

SIGNIFICANCE OF INHERITANCE

MAN DEVELOPS TRUE TO PHYSICAL INHERITANCE—ELASTIC RESPONSE OF MIND TO IMPRESSIONS—HEREDITY AND ENVIRONMENT COMPARED—UNLIKENESSES AND INEQUALITIES IN INHERITANCE—RELATION OF FEATURES TO CHARACTER—THE SUPERIOR INHERITANCE

NOW it may be asked, "What is the significance of inherited traits? What do they do for the every-day man as we see him on the street?"

In his physical aspect, man, given anything like normal conditions, develops true to the image predetermined by inheritance, down to the least item in his anatomy. It is a remarkable fact that physical inheritance yields very little to any environmental influences, short of malnutrition, accident, and disease—and these three are abnormal conditions. In the usual case, physical response to environment is fairly direct, measurable, and understood. In this respect man is on a level with the animals.

But the human mind, in its elastic response to a vast multitude of external influences, so far transcends every other phenomenon which man is called upon to study, that he has difficulty in conceiving its ultimate subservience to the immutable laws of heredity. The mind so quickly reflects external impressions that impressed traits and hereditary traits appear confusingly alike and intermingled. Its expansive willingness to take on all manner of influences, good and bad, leads many enthusiasts to the buoyant view that proper environment can make up for almost any lack in mental inheritance.

Controversies over the relative importance of heredity and environment are pointless, since the two factors are so essentially unlike that comparison is impossible. Heredity supplies the material, both physical and mental; it is the business of environment to develop this material into the finished product, as manifested in the individual. Obviously, the effect which environment can produce in any case is limited by the capacity of the inheritance to respond. The best carpenter in the world cannot make a mahogany table out of

pine boards, although he may make a good imitation of one. So may "uplift" enthusiasts bedeck a poor stick of a man with the habiliments of virtue and prop him up in the straight and narrow path, without making a real man of him. But the carpenter has the best of it—veneers stick to a cheap table better than to a cheap man.

Good material for the making of a man or a table is the *prime* essential. Inherited limitations are fixed; environmental limitations may be overcome. A mentally strong man in an unfortunate environment is self-impelled to get out of it and into one which matches his powers. His forceful *inheritance* is the ever-present, dominating factor which shapes his career. A weak man settles into his environment unless carried forward by external impulses; but external impulses are spasmodic, while his *environment* remains the ever-present, dominating factor which shapes his career. The strong inheritance may laugh at environment; the weak succumbs to it.

The extraordinary effort now put forth to improve and make fit the individual does not get him past his inherent mental limitations;

it really brings them out into stronger relief. In our estimates of men, for whatever purpose, mental limitations are the most observed of all human traits. We are viewing and measuring hereditary mental differences in almost every one of our daily contacts—differences which cannot be accounted for by differences in life experiences. From the beginning to the end of life each one of us unwittingly proclaims the various inclinations and limitations of his mental inheritance by responding variously to experiences; more readily to this, less readily to that, and to some others not at all.

Personal intimacies bring to light these inherent characteristics. We are most keenly alive to them among members of our own family, for whom environment has been similar. In a less degree they enter into all our personal estimates. We naturally seek friends among those in whom a similarity of environment has developed congenial tastes, pleasures, habits, and outlook—all acquired characteristics—but as acquaintance proceeds we hold as friends only those whose more intimate qualities—qualities which have not been re-

modelled by environment—prove to be compatible with our own.

The search for inborn traits does not wait for intimacy. We begin it the moment we look a stranger in the face. Mental individuality is closely bound up with physical individuality. Certain mental traits correspond so habitually to certain physical features that we proceed, without a fixed rule in our heads for doing so, to "size up" the eyes, nose, mouth, chin, forehead—the *tout ensemble*—and set a measure of the man before we know him. In a sense, the mind is cast into the physical mould, and the rigidity of this mould argues a corresponding stubbornness of inherited mental characteristics. The correlation of mental and physical parts has been too much exploited by charlatans, and too little studied by scientists.

These unlikenesses in character traits suggest the *inequalities* in mental inheritance which we all know exist, yet scarcely comprehend in their true significance. We ascribe altogether too many of these obvious inequalities to differences in opportunity and training.

Because there is a certain sameness in untried youth, it does not follow that similar opportunities will disclose anything like equal capacities. A wheelbarrow and a sewing-machine in the back yard are equally inert—neither expresses anything. But that does not imply that by skilful handling the wheelbarrow can be made to sew.

Inequality—of races, of individuals within a race, within a community, within a family—that is an idea fundamental to the study of mankind.

Man is a gregarious animal. Luckily for social peace, a wholesome inclination to conform in all essentials to the social order sets ninety per cent of us to a constant redirecting of some, and suppressing of other, inherited traits. We aim to present a harmonious front to society and conceal the discords. Society exists because we succeed so admirably in doing this. The average good citizen may be safely permitted at large only because he keeps a few of his natural-born proclivities locked up. He keeps them locked up, not merely because he wishes to deceive his fellow men as

to their existence, but because he himself recognizes their undesirability.

As for the ninety per cent who willingly conform to the social order, these distinctive inherent traits yield so readily to the persuasive efforts of the individual and society that they are of little importance in any but a technical consideration of inheritance values. They give us individuality, and add spice to acquaintance; they may break up friendships, but they do not disrupt the community. People who cannot abide each other may be equally conscientious and valuable citizens.

The inheritances of special capacity or talent for doing certain specific things, such as the power to create art, music, poetry, and the like, while of great value to the community, are rarely attended by well-rounded capacity in other directions, and are possessed by so few that a consideration of inheritance values for the main bulk of humanity may ignore them. The inheritance, too, of specific inclination to deceit and crime in persons otherwise normal seems to be based on reliable evidence; if true, the cases are exceptional; we are going to look elsewhere for the main

sources of habitual criminality and general undesirableness.

What, then, if not the gift of special talent, is the nature of the inheritance which leads to great achievement?

The superior inheritance is a mind balanced to meet the unusual demands of life unusually well, rather than one foreordained to distinguish itself in a single respect; it is of that quality of brain—one might almost add, *quantity* of brain—which impels to creative leadership in whatever activity it may select. It dominates environment, and advances into new undertakings. It is the mark of the social migrator—the man of initiative who extricates himself from the mass and changes some bit of the world, for better or for worse, by his contact with it.

Minds of this transcendent quality give order and meaning to all constructive effort. They co-ordinate and make effective the labors of the vast masses of humankind—the mediocrity that accepts the world as it finds it, plays its passive part in its chance environment with undistinguished honor, and goes to oblivion.

The clog in this workable arrangement is the ineffective mind. Mental deficiency has its mark upon the great majority of those who fail habitually in their obligation to society. An ill-equipped, meagre, or distorted brain has no place in the general scheme. Its main offense is that it must continue to exist unplaced. It fails to conform because of general lack of brain capacity to turn environment to good account, not often because of any inborn desire to commit unsocial acts.

These three measures roughly outline the grades of mental capacity. All humankind cannot by any means be assorted into three distinct classes, or into any number of classes. Mental inheritances are of such infinite variety that the line of gradation descends from the keenest intellect to the dullest without a distinguishing break. But classification of human beings for specific purposes is as proper and necessary as the classification of any other form of life, regardless of the "border-line" individuals who cannot be classified.

This complex characteristic of the exceptional man—call it all-round mental capacity, intellectual caliber, or quality or quantity of

brain force—is made up of many simpler characteristics, in a great variety of combinations; for that reason the element of chance is largely eliminated from its probability of inheritance by offspring. Thus it happens that this most important attribute of man is also the most certain in its adherence to the laws governing heredity—a fact of great encouragement to those who would like to see the race disentangled from its load of worthlessness and raised to greater mental strength.

The reader probably has noticed by this time that much emphasis is laid upon the value of mental inheritance, while physical inheritance values have had little consideration. This is because, physically, the race seems to be adequate to all reasonable demands upon it. A race of giants and Methuselahs could scarcely have done better. Variations in physique have had small part in making and unmaking civilizations.

While certain influences damaging to physical values have been introduced by present-day civilization, there is not the slightest evidence that the race as a whole has deteriorated physically in all its long history. And,

finally, we do not have to worry over man's physical inheritance, for the simple reason that *the physically vigorous do their full share, and more, toward the propagation of the race.*

If as much could be said for the mentally vigorous, the earth would not be strewn with the tragic wrecks of civilization after civilization.

The greatest gift of inheritance is brains, and with lack of them the strongest man is the most helpless of animals.

CHAPTER IV

BIRTH-RATE AND RACE VALUES

MAN DISCARDS NATURE'S METHODS—BREEDING OF MAN AND OF ANIMALS IN NATURE—MAN BREEDS AWAY FROM SURVIVAL OF BEST—ERRATIC PARENTHOOD MOSTLY AT EXTREMES

IT is a confirmed habit of the thoughtless to meet all warnings of racial decline with a vague faith that nature will somehow step in before serious mischief is done, and keep the race going on forever unimpaired—having in mind, perhaps, the seeming permanence of other forms of life more directly under her control. It is a beautiful thought that nature is standing by with a generous purpose to set right whatever our folly may happen to set wrong, but the fact is that man broke away from nature's scheme for maintaining species almost at the beginning. The first use man made of his wits was to soften the conditions of living. Right there he opened a new portal to survival values. The old physical basis of survival of the fittest gave

way to the new—the survival of the wittiest. The man who first drew over his back a skin other than his own made possible the survival of a being who could not live without paraphernalia. It was he who started the artificial life that has brought us to apartment-houses and pocketbooks.

To-day we survive the destructive agencies of nature, not because of physical fitness, but because of the many artifices with which our ingenuity has surrounded us. Almost the only items we now take direct from nature are breath and sleep. And these many artifices lead to still another phase in the race's life—the survival of the unfittest.

So at this late day it is absurd to allege a contract with nature to look out for our racial integrity. The best evidence that she will not do it is that she never has done it. Not one of all the preceding civilizations has been able to survive its own destructive influences. Other species proceed with an even development until, perhaps, the turn of a geological age reverses living conditions and destroys them, but a half-dozen developments of the human race have gone to pieces during the

merest fraction of a geological age. To be sure, man survives physically and unimpaired, but man's development is one of brains, and of creations due to brains, not of physique, and his failures have been failures to maintain the quality of his brain, the very thing which he develops.

Unless we are able to discover the cause of these failures, and to apply a remedy, there is no ground for belief that our civilization will not eventually follow those which have gone before.

Since we know that racial values are bred, not made, we must look into man's system of breeding for both the cause and the remedy. More than likely we shall fairly agree as to the causes of racial decline, and still be of many minds over the question of remedies.

We perceive and understand the effects of breeding in animals, because the breed makes the animal as we see it—it is not refashioned by environment. We scarcely perceive or understand the effects of breeding in man, because we succeed so well in refashioning him into something quite different from the creature bred. Yet it is the creature bred that

breeds again, that carries forward the racial values, not the thing that we have fashioned.

Civilized man and the animals differ widely in their practice of breeding. Naturally, then, we should expect a widely differing result in genetic values. For instance, among animals in the natural state, the harsh struggle for existence eliminates the born weaklings before they can reproduce their defective kind. We recognize this as one of nature's methods for maintaining a vigorous species. Our humanity impels us to preserve the weak; and while we fail more frequently than not with the physically defective—God be praised!—we succeed in coaxing the mentally weak to an unhappy maturity, to breed their infirmity with that pristine sexual vigor so characteristic of the irresponsible. A similar perpetuating of defective strains among animals we would at once recognize as disastrous. We conceal the damage in our own case by multiplying almshouses, institutions, homes, and all sorts of social props for the deficient. Again, in natural life the instinct for reproduction presses more markedly upon the vigorous and the fit, and nothing intervenes to

divert it; the fittest are the most prolific. That instinct in man presses as markedly upon the physically inclined, and gives us a physically vigorous race; but the mentally superior habitually divert it from its natural function, and the inevitable result to the race is mental impoverishment.

The world has been worrying itself of late about the birth-rate—whether it is rising or falling, in this or that country—as if a nation's strength depended on the number, not the quality, of its people. Yet the world knows that surplus populations are to-day stifling certain countries, and will eventually stifle others. The test for survival is to be, increasingly, one of possessing the *best human stock, and no more of it than can properly exist.*

The question of rate of increase pales into nothingness before the question of what sort of stock is supplying the increase. Since man stands unique among all living creatures for capricious range of fecundity, the direction in which his caprice is leading him is of vital importance to the race.

The direction is evident. Stocks of high

genetic value, as measured by those individuals who have attained more or less eminence, are not by any means as prolific as those stocks which are less capable, less provident, less valuable to the community, and of less genetic worth. This disproportionate rate of increase manifests itself in the number of offspring brought to maturity in each generation; in the frequency of the generations; and in the greater number of living generations of those who multiply more frequently. In other words, the more capable and provident of a community marry at a later age, have fewer children, and a less number of generations on earth at a given time, than those who are less provident and presumably of less genetic value. Thus all three of these factors operate together to decrease the proportion of superior human stock as represented in the population.

This charge of erratic parenthood cannot be laid against an entire people. Only in a general way are the more prolific found among the less desirable strains, and the less prolific among the better strains. Most excellent stock sometimes indulges in large families, and

many worthless individuals leave no offspring at all. To both of these we should be grateful as special conservators of the race.

Those who should multiply and do not, and those who multiply grievously and should not, will be our concern in the next two chapters.

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CHAPTER V

DEFICIENT INCREASE OF THE SUPERIOR

THE SUPERIOR INHERITANCE—THE AMBITIOUS—THE INTELLECTUALS—THE RICH—WOMEN AND RACE VALUES—THE FEMINIST MOVEMENT—MEN CHOOSE INFERIOR WOMEN

THE exceptionally desirable inheritance has already been described:

"It is of that quality of brain—one might almost add, *quantity* of brain—which leads to creative leadership in whatever activity it may select. It dominates environment, and advances into new undertakings. It is the mark of the social migrator—the man of initiative who extricates himself from the mass and changes some bit of the world, for better or for worse, by his contact with it."

Leadership in the creative arts, in literature, science, business, education, finance, statesmanship—in all affairs which determine the character of a civilization—may come to inheritances such as this. But this characteristic is of no single quality. It is as well the impelling force in lesser inheritances, born,

perhaps, into spheres of meagre opportunity, yet recognizable in the man who strives and achieves better than his fellows. It follows no lines of social cleavage. Its possessor is of the kind that knocks unbidden, and more than once, at opportunity's gate. He may be the lawyer who gains the bench, or the clerk who finally owns the store. He is the one man in the ditch who becomes a boss, or the boss who blossoms into a contractor, or the contractor who afterward goes to Congress and devotes his rugged virtues to the service of his country. And the newsboy who manages to get to college and breaks away from his father's trade is a full-fledged member of this well-mixed fraternity.

We say that such men have ambition, as if that were a specific quality which impels one to endeavor. Ambition is no more than the outward symptom of innate superiority striving to express itself. No fool has ambition, except as our educational system foists it upon him as a substitute for brains.

Innate superiority is not always easily recognized. Lack of opportunity, or the scars left by long strife against odds, may conceal

it. Sometimes its manifestations may be distinctly antisocial. But the point to bear in mind is that imperfectness of expression does not lessen the value of such an inheritance as a transmitter of exceptionally good characteristics to future generations, in whom they may have better opportunity for development.

So from every walk of life in the cities, and from towns, villages, country—the great reservoirs of unexploited human material—come the best of their kind, impelled by their fortunate inheritances toward the centres of achievement. This is the phenomenon of leadership, not only in America, but in every civilized country.

These are indeed the stocks from which to breed a race of men. A system of selective breeding would choose just these—but selective breeding of humans is away beyond present attainment. The best that could be hoped for would be a generous infusion of their good blood into the blood of the race. Then, as a matter of fact, how do they breed?

They fulfil their racial duties less completely than almost any other set of individuals in the community. The stressful, shifting con-

ditions under which they work out their emergence are directly opposed to anything in the nature of a handicap. They are as inclined to marry as are all normal, healthy people, and most of them do marry, but prudence is a dominant trait with them, and prudence suggests both a late marriage and a limited family. Here, again, is that doubly sure promoter of disproportion between hereditary strength and hereditary unfitness. They arrive at a settled condition too late in life, and the economic problem is too pressing upon most of them, to admit of the full and free exercise of their natural inclinations with regard to family.

Thus a civilization picks out the best from every part of her human supply, leads it to greater achievement, and to less fertility. It does not matter that these men die; it does matter that they let their exceptionally good germ-plasm die with them. The loss of their rich inheritances, which might have enriched other inheritances till the end of time, definitely impoverishes the world's racial values.

Of course we all know that exceptionally able men often have commonplace children—

especially if they have commonplace wives, as so many able men do who marry before they have emerged. A wife with poor inheritance values cuts down by half the already too meagre probability of a superior inheritance for the children. In any case the progeny of able parents tend to revert to mediocrity, for the very simple reason that all of us have much more of mediocrity than of greatness in our ancestry, and therefore in the germinal material from which our children draw their inheritances. But this does not alter the fact that rich inheritances can come only from germ-plasm rich in possibilities. The genuineness of the loss to the race in the cutting off of superior germ-plasm is not lessened because it might not always have produced greatness in the immediate offspring. The able man who leaves no children deprives the race of the benefit which would come from a diffusion of his strong qualities through it, and reduces the probability of future exceptional inheritances.

Another order of ability and genetic values well above the average might be taken to in-

clude the culture and intellectual refinement of the community—more particularly represented among educators, statesmen, writers, jurists, physicians, scientists, editors, preachers, artists of various sorts—and all the like whose abilities are more directly and ostensibly employed for the well-being of society, in controlling its affairs, in shaping its thought and cultivating its tastes, rather than in seeking personal advantage. They are characterized by a pervading sense of social obligation, a more or less unconscious altruism that leads them to accept satisfaction with good work done as a conspicuous part of their reward.

This describes the most honorable, effective, and altogether important group in the community life. They are the leaven in the social lump. They shape the social structure in which we live and move and have our being, the most of us too unimaginative, too preoccupied, to perceive that we do not build it ourselves.

Conspicuous financial success comes to very few of these, and when it does it comes late. Society in every country of high culture is content to let this very valuable source of

genetic material undertake the rearing of families under economic burdens such as do not press upon any other worthy group in a community. To begin with, long years of preparation, then longer years before a fair measure of success is attained, tend to postpone marriage, with the inevitable lengthening of the span between generations, and curtailment of family. And all the time their many close contacts with those of more liberal means require them to possess the extra trappings of good living which their own refinement and good taste make them long for. Incomes, to be sure, are well above the average, but not as well above the average as are their position and requirements. Many a thrifty artisan can save a better competence. Even their very earnestness to give the best they have in them to their chosen work leads them away from the handicap of a large family. They wish, also, to give their children the best things in home, nurture, and education—and the smaller the family the more they can give.

One could hardly erect a more formidable barrier against the rearing of a large family.

Any observer who compares even casually the unthinking fecundity of the masses with this studied effort of our intellectuals to make financial ends meet, knows that they fail adequately to perpetuate their superior heritages. They constitute another vitally important group that absorbs more of the world's best stocks than it returns to them. The failure of the intellectuals of Europe in this respect is as ominous as with us, although the astounding fertility of our labor immigrants stands out in more vivid contrast against the infertility of the effective American stocks. We, in the Eastern States at least, are being literally bred off the earth.

The fortunate—or unfortunate, as often happens—members of a community who are loosely described as "the rich" are most directly under popular suspicion of indifference to racial duties. (Of course all these classifications are quite arbitrary, overlap one another more or less, and are made only to facilitate this brief comparative study of genetic values and fecundity.)

Possessors of wealth are of two distinct

sorts—the builders of fortunes, and the inheritors of fortunes. First, we will examine the builders.

None but the well-balanced, alert, comprehending mind, set in a vigorous and healthy body, can perceive and develop opportunity and sustain the degree of physical and mental concentration necessary for the management of large affairs. These are the substantial qualities of inheritance which, if not turned to money-making by a particular bent—or perhaps by mere circumstance—might easily lead their possessor to eminence in other spheres of leadership not so strictly measured by dollars and cents. Many great money-makers demonstrate their bigness of personality by attaining distinct success and public usefulness in affairs quite apart from their main occupation. To be sure, some fortunes seem to grow out of a sheer chance from the skies, followed up by a narrow, stingy persistence, but these are the exceptions. Bigness of action, and a certain dependableness of character, are among the parts of most great builders of wealth.

It goes without saying that the race could

hardly receive a more valuable legacy than a generous perpetuation of heritages such as these. But builders of fortunes are for the most part self-made men—"social migrators" —beset throughout their early years by the migrator's temptations to forego the encumbrance of a family during the struggle for success. We have already gone into the shortcomings of the exceptionally endowed with respect to racial duties. A glance at his two, one, or none, as against the six or eight offspring of the ubiquitous, happy-go-lucky improvident, will reveal the small part that his rich heritage has in perpetuating racial values.

The fortune-builder's children, and theirs in turn—the inheritors of wealth—get their view of life from a very different angle. No class in the community has less incentive to be really useful and more incentive to be worse than useless. Inherited wealth, in its way, is a more fiery ordeal for character than poverty. It picks out much of its own bad blood and sends it to profligacy. Bad stock thus partially disappears from the ranks of wealth. Most important, too, for the enrichment of

its blood, wealth's effective appeal to the ambitious of lesser affluence gives it the pick of matings from the superior stocks of the community.

Then, in spite of the fact that one of the most obvious and every-day of social phenomena is that of money sustaining myriads of people in positions to which their innate capacities would never have raised them, it must be admitted that a high proportion of exceptionally good stock is lodged with inherited riches. The lack of necessity and ambition to do things puts much of it on the dilettante shelf, but that does not lessen its genetic value. We could forgive inherited wealth for becoming the burying-ground for a large portion of the talent which succeeds in getting under its ample roof, if it would only pass on in good measure its unusual inheritance values—for wealth becomes redistributed, while good blood survives, and in later generations might give a good account of itself.

No one pretends that the offspring of the rich compare in numbers with those of any other considerable group; neither does the

greater proportion of survivals make up for the deficiency. But there is this to be said in their favor: among the inheritors of riches it is the substantial, the superior in character, who have the larger families. They are free from the economic considerations and the demands of ambition which beset the family desires of the worthy in every other group. It is a curious fact that the rich, by sending many of their worst to an unfertile life and by breeding more numerously from their best stocks, follow more closely the scheme of nature for conserving hereditary values than any other group in the community. But they follow it so gingerly, and so many of them not at all, that they do not maintain their numbers on a parity with the average. The silent streets of the rich proclaim the death of germplasm that should have been perpetuated.

Little has been said of woman's part in sustaining racial values. The major part taken by men in the conduct of affairs, and the more obvious relation of men's abilities to the world's progress, are responsible for this. But women have equal part with men in de-

termining the inheritances of their children of both sexes. A woman may convey masculine traits from her male progenitors to her male offspring which do not appear in her own inheritance; that is, a woman inherits neither the physical nor the mental texture of a man, although she may transmit both. The women of a line will reproduce for generations the heavy beards, hairy, muscular forms, and masculine habits of mind of their males, while they themselves remain womanly in physique and manner of thinking. Conversely—to be more convincing and strictly impartial—the feminine characteristics of a line may be carried down through the males, but not a male among them will have in his own being those finer attributes of physique, or the delicate alertness of thought, the intuitive penetration, the exquisite quality of love for offspring, which make the glory of womanhood.

The law of inheritance for men and women does not raise the question of equality; it states the fact of mental and physical differences so impassable that men and women cannot be measured against each other. Certain women, whose feminine characteristics are

more or less obscure, deem it their business in life to proclaim the equality of the sexes. This is an innocuous phrase as applied to two complementary beings, both equally essential for a complete demonstration of human attributes. Then, in dense ignorance of the limitations imposed by inheritance, they proceed to mistake equality for similarity. They convince themselves, and also many sincere, estimable women who vaguely comprehend their real and just grievance against social conditions, that women are held from doing man's part in the world's affairs only by long habit, prejudice, lack of opportunity and training.

While there is much to be commended in the feminist movement, particularly in its aspirations for a more equitable share in political and legal rights, it must be said that in many of its essential aims, and so far in most of its attainments, it is a movement away from motherhood and toward the chimerical idea that woman must prove her equal worth by doing man's work. These poorly guided women miss the wide difference that lies between transmitting a trait down the family line and inheriting it themselves. Men might

as reasonably assert that, because they can transmit the glorious feminine endowments of their mothers to their daughters, they must have the same traits somewhere concealed within their own make-up. But a man who sets out to imitate the qualities of womanhood is regarded as a sexual mistake.

Present economic conditions will hold many women to tasks which are not wholly of their own choosing, and full opportunity to work under satisfactory conditions is no more than their just due; but society would be relieved of a racial menace if the economically independent women bent on demonstrating the equality of the sexes could be made to comprehend their equal responsibility with men for supplying good racial material to future generations, and the small responsibility of either men or women for the conduct of those affairs for which the other's qualities are peculiarly fit. Their conversion might turn back the best of them to their more natural function, to the everlasting benefit of the race. For it is just such women as these—strong-minded, capable, with initiative that reveals itself in protest—who are the potential mothers of a great race.

Another serious loss to the race of most excellent potential motherhood is chargeable almost wholly to man. From a racial viewpoint, a man chooses his mate poorly. To be sure, he seeks fine qualities of mind in the woman he wishes to marry, but he also demands other attractions in her which frequently are at variance with those qualities. He is attracted by smoothness of contour and delicacy of features, both clearly indicative of simplicity of intellectual endowment. Curve of eyebrow, beauty of hair, teeth and figure and color of cheek are strong matrimonial assets which may, or may not, be associated with genetic worth. The eye expressive of high intelligence is not so fascinating as the dreamy, limpid eye expressive of sensuous mediocrity. Men set great store by sweetness of disposition, but few of them use their calm judgment in choosing between the woman of intelligent common sense, who will meet the trials of life with cheerful adaptability, and the amiable creature whose placid non-resistance settles under adversity into a peevish discontent.

While hardly aware of it in most instances, men are inclined toward women of inferior

genetic possibilities because they meet the more insistent surface requirements. For that reason we have great numbers of able men married to decidedly inferior women. This damage to race values is vastly more serious than is usually realized. The heritages of the children are cut down more than half-way to that of the inferior mother, while the superior women who could have enriched the race carry their lines to extinction. We all know of many unmarried women, especially daughters of men of exceptional ability, whose fine inheritances are shown in strength of features, in vigor and independence of mind—the very qualities which have turned men from them. The abler women, too, are now so little dependent upon marriage for a living that they are inclined to wait for the man who measures up to their ideals, and their inclination carries them too often into confirmed spinsterhood.

It is lamentably true that many of these most excellent women could not be, as wives, so companionable and altogether satisfying as some other women who have extremely little of racial value to give to their children. Wifehood involves more than motherhood, and it

seems hardly just to fix the whole responsibility upon men; yet the poignant fact remains that many a great man will never be born because his potential mother could not measure down to the man-made ideal of a wife.

In these various ways and in others which are more or less closely related to them, civilization everywhere tends to extinguish the very stocks upon which its greatness depends. In the clear light of our present knowledge that education, training, social work, can no more stay the effects of breeding than stop the wind that blows, we see that this deficit in superior human material can be made good only by replacement from other stocks—and at the expense, in turn, of the genetic values in those stocks. The replacement of these destroyed racial values, and the reservoirs of human supply from which fresh stocks are drawn, are the crux of this study, and will be dealt with in a later chapter.

From the opposite direction another powerful factor works toward the depreciation of racial values—the rapid, uncontrolled multi-

plication of the masses who are so far below a fair average of social worth that they encumber society more than they assist it. They do not threaten progress as seriously, perhaps, as the destruction of the superior stocks, since the height of a civilization is measured wholly by the achievements of its great men, but they are more disturbing to the social structure on which a civilization must rest. These men and women deserve careful study.

CHAPTER VI

EXCESSIVE INCREASE OF THE INFERIOR

THE OBVIOUSLY DEFECTIVE—THE INEFFECTIVE—THEIR PARTS SOCIALLY AND INDUSTRIALLY—SUBNORMAL WOMEN — SPREADING DEFECT UPWARD — PHILANTHROPY ASSISTS INCREASE

A WELL-FOUNDED optimism prevails among workers for social betterment with respect to the problem of the most obviously defective—the idiotic, imbecile, feeble-minded, insane, and epileptic. Permanent custodial care, to give them the little happiness that can come into their lives, and to stop their prolific reproduction of their own miserable kind, offers a clear way out from under a rapidly increasing social burden.

A good beginning has been made, but even with the bright prospect of cutting off this fertile source of human misery and racial corruption, scarcely a State in the Union has provided for more than one-fourth of its recognized defectives. Still, the fight for

segregation eventually will be won, and, with the case resting in most able hands, we may go the length of assuming an early and material relief from this particular social disorder. The remedy is obvious, and its more complete application awaits a slow-moving public opinion.

This most talked-of group is dismissed with a paragraph in order to take up the more subtle and altogether baffling menace of the *semidependants*, who range from just above the custodial grade to the lower fringes of industrial life. The conditions in this group are greatly complicated by our immense foreign immigration. The immigrant will have attention in another chapter. It is not the intention to include now those of the foreign-born whose deficiency is rightly chargeable to their special handicap, nor the worthy who have been brought to dependence through misfortune. Excluding these, there is still a vast army in the border-land which lies between complete helplessness and a really useful place in society, whose trouble may be described in three words: ineffective mental equipment. As distinguished from more clearly recognized

defectives, they may well be called "ineffectives."

For the problem set us by these men and women there is no solution in sight. They cannot by any stretch of public sentiment be permanently separated from the privileges of citizenship and parenthood, and they cannot with their meagre abilities meet with reasonable continuity the simplest requirements of good citizenship and good parenthood.

We find these ineffectives everywhere. Steadfastness of action or of purpose is not in them. They may spend their lives within a stone's throw of opportunity and never meet it. In their lower grades are the alcoholics, dope-fiends, loafers, tramps, petty offenders—and petty workers when not offending. Social order, with its simple demands for individual adjustment, does not appeal to them because they can comprehend so little that is beyond their own instincts. They get religion in the mission and lose it in the saloon.

So they drift about between feeble efforts at making a living and chronic entanglement with the law; filling the criminal courts, jails, almshouses, and public institutions generally.

This class engages three-fourths of our enormous corrective and philanthropic machinery, and much of it can be sure of keeping out of jail only when it is in the lap of charity.

This is merely descriptive of society's most puzzling group. More to the point is the fact that these men and women are notoriously prolific, with respect to both legitimate and illegitimate offspring. Their sex instincts are uppermost from early youth. It is their one steadily persistent and vigorous characteristic. They have not the ordinary discretion of the humblest among those who try to merit the respect of society. Many begin their careers with a record of illegitimacy, and end with large families which they do not even pretend adequately to support. People of this mental grade are no more constant in their marital relations than in any other. Their successive matings as they roam about, and the promiscuity of married and unmarried, combine to produce an incredible number of children.

The women of these high-grade subnormals are as ill-fitted to the social scheme as the men, and from a racial point of view are in-

finitely more damaging. Investigations in New York, Chicago, and other large cities have shown mental incapacity to be the outstanding cause of prostitution and persistent bearing of illegitimate children; yet most of these women are above the custodial grade.

It is with a fine regard for the universal frailty of mankind that we judge somewhat leniently the woman who, under the stress of her unsophisticated affections, makes one serious mistake; but there is something positively grotesque in society's method of handling subnormal women who continue to multiply their defective heritages. These women have been known to return again and again to free maternity institutions—five, eight, and as many as *fourteen* times. Were a foolish woman to leave a banana peel on the sidewalk she would be prosecuted, but she may leave a string of defective children, one after another, to plague society forever afterward, and not only go free, but each time the State's doctors and nurses stand ready to assist her as at a holy function. And each time she is turned loose upon society, because "she can support herself"!

In another way these women inflict a most insidious damage upon the race. If they were to confine their matings with those of their own kind, it would be merely the case of unfitness multiplying unfitness; but a good many of these women are of attractive personality, and in their youth the very lack of mentality gives to their features a placid appeal which attracts normal men. Sometimes these infatuations result in marriage—more often they do not; but in either case this intermixture of good and bad blood produces a degraded offspring. The disastrous spread of hereditary mental defects through the better stocks is due almost wholly to matings between normal men and mentally weak women —rarely to matings of feeble-minded men with normal women.

Again, the careless promiscuity of these women accounts for the wide prevalence of venereal disease among themselves, and the illicit incursions of men of better heritage spread the infection upward, with excruciating injustice to the good women whom they marry, and with horrible consequences to their children and to the race. It will be recalled

that venereal disease is one of the few acquirements of man which act directly upon the germ-plasm.

A study of racial values should not presume to pass upon the merits and demerits of social institutions, but it is bound to set forth every kind of influence which bears upon those values, even if the good intentions of social organizations are involved. Unfortunately, these good intentions do happen to aggravate in several respects this menace of the mentally ill-equipped.

Our new knowledge of hygiene and new methods of preventing infant mortality have naturally achieved their most conspicuous results among those who have hitherto suffered the highest death-rate because of slovenly improvidence, neglect of the most obvious rules of sanitation, and general unintelligence in the care of children. There is in this no implication that we should do otherwise than extend succor to all children in the community alike; there is simply the fact that the great campaign for saving infant lives does most of its saving in the very class which is del-

uging us with worthless human stock. It has augmented their already disproportionate rate of increase by a very considerable per cent.

Individuals above the grade of those committed to the public charge as defectives, or recognized as committable, cannot be further classified in the distribution of public benefits. Opportunities for relief of every description are open pretty much alike to those of deserving qualities who are under special or temporary misfortune, down to those who can never be fitted into a worthy niche in the social scheme and held there. So charity has drifted almost unconsciously beyond its intended function of repairing social injustices and relieving workers in distress, to a tremendous expenditure of social effort upon the habitually non-supporting. Free material relief, free dispensaries, free hospitals, free dentistry, free attendance on maternity cases, free district nurses, free shelters and aids of every description—these are righteous gifts of humanity to the worthy unfortunate, but these in such profusion as we have them did not come into existence to care for the worthy

unfortunate, or even to meet the imperfections of our social system, as so many like to believe. Their chief business is with those who are habitually below the level of self-support because of hopeless mental inferiority. The net result, then, is every conceivable form of charity for the relief of every conceivable form of inconvenience which may overtake these people, from illegitimate children to old age.

This is not said in criticism. If society can devise no method for eliminating its enormous "border-line" population, it must take upon itself a part of the functions which it expects the normal family to assume. The condition is stated because nearly all of these social props for the deficient ease the way for the rapid multiplication of hereditary unfitness. It is a very pretty thing to say that nobody shall suffer for lack of food and clothing, but the consciousness that nobody will be permitted to suffer frees many a shiftless man and woman from what little compunction they may have in producing offspring away beyond their ability to care for. They breed with the cheerful certainty that they and

their offspring will be looked after somehow. The element of fitness has little part in determining the survival of their weaklings. Many a worthy family endures in secret far greater privation and suffering than would send these people scurrying to the cover of charitable relief. Facilities for better living, rightly calculated to improve their citizenship, enable more of the unfit to marry, and insure the survival of their ineffective children.

It is significant that semidependants are in greater numbers in what might be termed the higher grades of incompetency. In other words, the further removed they are from any possibility of inclusion in the committable grade, the more there are of them. They reach their greatest numerical strength among the intermittent workers, the odd-job seekers, the men and women who flit in and out of industry, unskilled and unwanted. The rising demand of industrial life upon the quality of the individual discloses incapacity which has heretofore "got by," and adds its numbers to the prolific natural increase.

To be sure, the handicaps of foreign birth,

poor environment, and physical defect account for some of the ineffectives, but they do not account for the slovenly ineptitude, the indifference to instruction, the lack of persistent effort to make good, which send nine-tenths of all ineffectives on their pathetic wanderings through the lower grades of industry.

Just as we have learned that alcoholism and habitual criminality are due mainly to defective mental inheritance, we are now learning that ineptitude, indifference and shiftiness which persist in the midst of reasonable opportunity are due mainly to a similar ineffective mental equipment. In justice to itself society is bound to provide fair conditions for the self-development of every individual; in no other way can innate capacity and innate incapacity be correctly disclosed. But this does not imply that one who has spent years within reach of the advantages offered in a country like America must be led up by the hand to each of the essentials for the making of good citizenship. We are coming to recognize conspicuous lack of initiative as a sign of mental inferiority. A man who cannot scent opportunity through a few

obstacles and go after it has something wrong with his make-up.

So the army of the poorly endowed grows in every civilized land, by addition as new incompetency is revealed, and by its own rapid multiplication; and to this level the human precipitate from every degenerative influence in civilization eventually settles. It is a menace already of huge proportions, if we did but know it. But we succeed well in America in covering the extent and rapidity of its growth with soothing draughts of charity. England's ineffectives have multiplied beyond the possibility of concealment. And most of us rather like to remain blind to the increasing proportion of poor human material. Human interest centres upon vigor, strength, achievement. Its back is toward those who fail to achieve—until, perhaps, their sheer force of numbers brings them into unpleasant view.

As one reviews the latter days of the Roman Empire, and reads of the many devices in the way of public entertainments for amusing and controlling the hordes of the unsocial who had

accumulated most grievously, the question arises, How soon will we arrive at the time when our own unsocial masses shall have become unwieldy? One thing is certain; our more humanitarian methods are bringing the fateful day upon us at a more rapid rate. The principle of the survival of the fittest had not been in Roman days so completely supplanted by the principle of the survival of the unfittest. And we are going ahead with the knowledge which the Romans did not have, that neither diversion nor punishment of the ineffective, unsocial individual can have the slightest permanent effect against the dangerous qualities which he is breeding into the race.

CHAPTER VII

EFFECTS OF DISPROPORTIONATE INCREASE

INEFFECTIVES CLOG SOCIAL MACHINE—INFERTILITY OF SUPERIOR MORE VITAL—CIVILIZATION DEPENDENT UPON INFLUX OF ABILITY—THE SIGNS OF DECADENCE—CRITICAL DISPROPORTION BETWEEN EFFECTIVES AND INEFFECTIVES—RACIAL DECLINE PRECEDES DEFEAT AT ARMS

IN the two preceding chapters the range of human breeding has been gone over, from the best to the worst of it. If the racial factor seems to have been brought into unwarranted relief from among the many other factors which enter into the making of social conditions, it must be remembered that this picture is intended to show our breeding system clear of the environmental devices which we have set up about it. Since cultural progress and racial progress run in separate courses, separate treatment of them is justified. Failure to comprehend this separateness has kept us to the cultural view of progress, and away from a proper racial consciousness. We are in blissful ignorance of the fact that while civil-

ization makes great display of the individual, it steadily unmakes as much of racial values as it can lay hands on.

Over-supply of inferior stocks and under-supply of superior stocks have widely differing effects in the destructive process.

The clogging of the social machine with ineffective humans makes its smooth running impossible and an ideal social and political state a fantastic dream; yet so long as their numbers are not sufficient to bring about social chaos, and industry keeps on its feet under its increasing load of workers who are held face to the front by a prod at the back, this section of the human family can have little effect in the region of actual achievement. A civilization is measured across its pinnacles, not around its foundations.

The persistent infertility of the better stocks aims directly at the height of these pinnacles of achievement. Science, literature, the cultural arts, and the ethical and philosophic standards which are the essence of civilization, cannot exist in wholesome, vigorous quality without superior human values in good supply. Failing adequate self-perpetu-

ation, a civilization must rely upon the emergence of exceptional men from its reservoirs of human supply—sometimes from the masses in its cities, but more from towns, villages, country, or distant lands—wherever there is unexploited human material which has bred more in accordance with nature's design to conserve effectives and discourage ineffectives.

The value of this supply cannot be estimated by its numbers, like so many men to be lined up and shot at or fed into the industries. It must be of the quality of men and women who breed a fair proportion of able men.

Now, each migration of ability from a group removes from it one source of genetic value. The group tends thereafter to breed more nearly true to its average quality, and to produce fewer migrators. Repeating this withdrawal of the better stocks a sufficient number of times, the group may still continue to breed the quality of men to be lined up and shot at or fed into the industries, just as great decadent peoples on the Mediterranean are breeding to-day, but as a source of men able to keep a civilization going it will be as "played out"

as a mine that has had its veins of ore dug down to unresponsive rock.

The impoverishing of a civilization's racial values may be spread over centuries, while the individual, comprehending little more than his own span of life, fails to note its approach. But before its lessening supply of exceptional ability becomes a generally recognized menace, the signs are unfailing to those who will look for them. The momentum of the industrial machine may still be carrying forward material development, while at the same time the social structure is being undermined.

These are some of the signs by which we may know a people going to decay through failure of their sustaining stocks: Such a people, having been led for generations to moral and cultural heights not of their own creating, are left to face a dearth of true leadership among ideals upon which they do not have a self-sustaining grasp. Then becomes manifest how little they have had to do with the building of those ideals. The great middle-class masses suffer comparatively little in the quality of their mental

inheritances from the erratic breeding of the extremes; they are quite as ripe at one time as at another to revert to their more natural inclinations if bereft of capable leadership. Without their Moses, the people in any age turn as easily as the Israelites to run after false gods. Pseudo-leadership, displaying a thousand forms of sensuous attractiveness, finds in them a ready following. Literature tries out every avenue of sensational appeal with no more than a reflection of its former stable worth. Sexual morbidity becomes the dominant note in the new symphony of living. Art, music, philosophy, ethics, even religion, unable to attain to more lofty ideals, frantically pursue neurotic vagaries for something to set before an unguided popular fancy. Cohesion and unity of thought and purpose—sure evidences of orderly leadership—give way to a feverish, rampant individualism that leads in all directions and arrives nowhere. Little, distorted souls catch the public eye, and conspicuousness is esteemed as greatness. Desire for luxury and self-gratification, always present in the unthinking, await only the disintegration of old ideals to develop into excesses.

The people turn their backs upon the wisdom of centuries, and strive madly, almost painfully, for sensuous enjoyment.

All this while the ineffectives of the race have been steadily multiplying their kind against the infertility that overtakes the rest of mankind in the ascending scale of racial worth. The over-crowded discontent down underneath finds added cause in the riotous extravagance of those above for shaking the foundations of the social structure. It matters little which of the two most threatens its stability, for, like a wounded bird, a decadent civilization is never left to die of its own hurt; a structure so rotten becomes a standing invitation to less emasculated peoples to step up and topple it over. It is said that every wounded bird has an enemy at hand to put a merciful end to its sufferings. History shows that every civilization, become decrepit, has been spared the humiliation of falling to pieces of its own weight by the timely appearance of a willing foe.

From Babylonia to Mexico are the remains of civilizations burned out, of peoples formerly great whose best blood has been so long and persistently drained away from them that to-

day they breed as true to a low mediocrity as rabbits breed long ears; peoples long since turned back by poverty to the forms, but not to the substance, of thrift and virtue; living among imposing structures left by their illustrious predecessors, with no conception of the greatness of either because the rich heritages which made their greatness possible were not passed on to them.

Of course the fall of successive civilizations cannot be viewed, recorded, and disposed of in this easy manner. The event for each was conditioned on a thousand influences more or less peculiar to its own case. But the self-destruction of its best blood is the common factor which determines for every civilization that it is bound to die. It is also the only factor that can account for the significant failure of every fallen civilization to come back to even a semblance of its former life. For conquest has not usually obliterated peoples; were the qualities which make for greatness still in them, their fall would have been a catastrophe to be repaired, a wrong to be avenged with the strength that follows a chastening of the spirit, and great civiliza-

tions would have risen again upon the ruins of Babylon, Egypt, Greece, and Rome.

Racial decadence must precede defeat at arms if the conquest of a people is to be made secure. The conquering of racial strength by military strength, however profitable at the time, makes in the end an over-expensive enemy; hence the utter folly of most wars between civilized nations. Napoleon, with all his genius for war, had to learn in bitterness the futility of conquering racially sound peoples. Bismarck's easy ravishment of France stirred a volcano that may yet destroy his Empire. William II, viewing conquest with mediæval eyes in this enlightened age, blundered worst of all. And the victors in this war can do as badly if they fail to shape their terms of peace to the inexorable facts of racial strength.

It is not in the line of this study to apply to history the principle of erratic breeding. That is a work for historians. Some day the histories of dead civilizations will be rewritten with a better estimate of the factor that was more potent than the sword in wiping them so completely off the earth.

CHAPTER VIII

HUMAN VALUES IN RESERVE

SUCCESSIVE BREEDING-GROUNDS—THE MIGRATOR—SURVIVAL OF THE BEST—ISOLATION A FACTOR IN RACE BUILDING—IMPEDIMENTS OF LANGUAGE AND RACIAL DIFFERENCES

THE evident dependence of a civilization upon importations of ability from undeveloped stocks leads naturally to the question, How have the superior inborn qualities of these undeveloped stocks been maintained for thousands of years against the drain of each succeeding civilization?

The human race has in effect maintained enormous successive breeding-grounds apart from its centres of civilization, in which selective processes, somewhat imperfect, to be sure, operated to perpetuate vigor and ability, and to eliminate weakness and incapacity. A conspicuous feature in the history of the race has been its constant migrations into less settled, less civilized portions of the earth,

and generally westward. These migrations have been of every variety, but usually of a selective nature in that a large proportion of the migrators were the more hardy, resourceful, and ambitious of the peoples from which they came. These stocks settled in new country and lived under conditions which approached closely the terms for the survival of the more fit.

Whether they were the earliest migrators from the still undiscovered cradle of civilization in Asia who made the Babylonian and Egyptian civilizations, or the vigorous hordes of northern Europe out of whom has come much of present-day European culture, or our own hardy pioneers from the East to the West of only one hundred years ago, there was always a similarity in the fundamental condition that strength, vigor, and resourcefulness were the guarantees of survival. The sturdy routine of every community life away from contact with civilization centres about the home and children. They become naturally the main interest of an existence rather bare of objectives. They were the strength of the patriarchal or tribal groups among the less

developed peoples, and the chief material advantage and social asset of strong men and women who had left behind them the distractions of more highly organized society. Naturally, the vigorous and resourceful secured these benefits of home and children in greater degree. They were the more prolific, as nature intends her strong shall always be. The weak and ineffective were less able to gain even the simple protection and necessaries which made possible their own survival. In the face of adverse conditions some weaklings died, others gave up the contest and returned to mingle their feebler heredity with the stay-at-homes. Thus the selective process, begun with the choosing of vigorous stocks for migration, was in the usual case continued as long as primitive conditions lasted; constantly improving a human stock rich in the physical and mental qualities which go to the successful building of a civilization. And the significant thing about this process is that it *created* no new qualities; it multiplied the good and decimated the bad in the human material with which it had to do. The essence of this breeding system, as

of any other, is in the high quality of the first selection of the stocks to be bred, and in continuing the selection of the best over a considerable period. However we may now revolt at the thought of breeding human beings, we have the good racial values of to-day, and our civilization, only because living conditions until comparatively recent times held the bulk of the race to the business of breeding effective human stock. Our human fuel, like the coal we burn, is a gift from another age.

If we remember that until scarcely more than a thousand years ago dominant, consuming civilizations were few and localized, while vast portions of the temperate zone offered favorable conditions for natural selective breeding, we may readily understand why the sturdy qualities of the race have outlived the successive local dissolutions. The steady increase since early history in the number of contemporaneous civilizations indicates that racial upbuilding in the human preserves was more than keeping pace with racial destruction at the centres. It is apparent that, until at least within the last few hundred years,

dearth of selectively bred human material was never more than a local phenomenon.

In a description so brief it is impossible to indicate more than a general trend in human breeding under natural conditions. Its ways were not so simple nor its selections always the best for the ultimate good of the race, as one might hastily conclude. There is a wide distinction between "fittest" as applied to natural selection, and "best" as used to designate an ideal. In natural breeding of animal and plant life the "fittest" survive, not because they are the "best" according to some external standard of desirability, but because they are best adapted, *fitted*, to meet the stern conditions of their environment. It is only in our breeding-stables and the like, where we select for desirable points, that none but the "best" survive.

Fortunately for the race, it may be said of human breeding under natural conditions that most of the qualities which survive as the "fittest" for the vigorous life are also the "best" for the purposes of civilization.

In a system of selective breeding so imperfect as that of man even under the most

natural conditions, it is essential that the best genetic values be turned back into the racial blood for many generations, even many centuries, before the proportion of exceptionally good material becomes sufficiently great to withstand for any considerable time the drain of a civilization. *Isolation* is the most effective means for preventing the escape of the ambitious and resourceful from the monotony of racial development to the excitements of individual development. There is the isolation of distance and of inaccessibility by reason of oceans and great mountain ranges. These have now been pretty much overcome with respect to every portion of the earth. Previously in this book the remarkable dead-level of means for travel and communication down to one hundred years ago was commented upon; we now see that this inability of peoples to get together was one effective means for preserving great areas of the human family for future exploitation. Greece and Rome exhausted the resources of their own peoples and dependencies without getting access in any general way to the values in the undeveloped

hordes to the north of them. Consequently these hordes succeeded Greece and Rome in establishing the civilizations of another age. If at any stage of the world's history a powerful civilization had had free draft upon all the undeveloped human stocks of the earth, that civilization might have lasted long and blazed with exceeding glory, but with its final burning out all prospect of future civilizations for this earth would have been as dead as Babylon.

But physical isolation alone did not prevent the putting of the whole world's racial powder into one rocket. The impediments of language, customs, inborn racial antagonisms, fundamental differences in mental constitution and, therefore, in responses to similar impressions—these assisted geographic impediments in preventing excessive drafts upon the world's human values in reserve, and both together determined the slow succession of essentially unlike civilizations.

Thus the *inaccessibility* of the world's complete store of human values to the prodigal demands of any one civilization was the guarantee that another should always rise to take

its place. And this raises the pertinent question, How would a *universal* civilization manage to replenish its extravagant waste of effective human material?

CHAPTER IX

EXHAUSTION OF RESERVES

RACE CONSERVATION ON NEW BASIS—QUICK COMMUNICATION HASTENS EXHAUSTION OF RESERVES—NEW ENGLAND—OVERESTIMATE OF INDIVIDUAL—CIVILIZATION MUST BREED ITS OWN RACE VALUES—A GLIMPSE AHEAD

WITH the brief generalizations in the preceding chapter we may take this racial inquiry from the somewhat even course of past history to the more interesting racial chaos of the present day. Will the reserves of undeveloped ability hold out under twentieth-century conditions?

We scarcely appreciate that the revolutionary developments of a hundred years have wholly reset the course of human affairs and made forecasts of the future based upon the past like as many dreams; we realize still less that this revolution has affected the very foundations of race existence. The world now faces an utterly new prospect for the perpetuation of its racial values.

Distance and physical barriers have yielded

to modern invention. Man now flashes his words across the earth by no less than four effective devices; his several methods of transport make light of seas and continents. So with the spread of life's complexities to the remotest corners has come a levelling of conditions, and opportunity waits everywhere upon those of exceptional capacity.

Thus we have come almost unawares upon this critical situation: the system of breeding selectively in isolation, either in lands distant or in rural communities close at hand, is made impossible; the only guarantee that the world has had of human values in reserve for its constant rebuilding has gone by the board; and now mankind must find a way to conserve its effective inheritances in the midst of all-pervading influences which directly oppose their conservation.

This is something that has not been done since the beginning. The ancient Greeks attempted the breeding of ability as they saw racial impoverishment coming upon them, but failed. Perhaps other civilizations tried to replace from within the vigor that had ceased to come from without. We do not know.

But we do know that if they had succeeded they would have lived.

Yet so long as there were great stores of potential ability inaccessible to these civilizations, it did not matter so much that they burned themselves out. Others stood ready to kindle the torch of a new civilization at the dying embers of the old, and to carry it forward until they, too, should sink exhausted before those who were to succeed them. But now that all effective human material is being drafted at once into the service of a world-wide civilization, it does matter greatly that we are consuming it in the same lavish way without a thought of future replenishment.

Quick communication has done more than open up every human preserve to exploitation; it has facilitated the rapid peopling of the last of the world's vacant spaces. But vacant spaces could never again have served the race as in all the ages past. A vacant America to-day could not escape the railroad, steamship, telegraph, telephone, and become in the old sense a land held to the development of racial values. This is equally true of any section of the earth still open and favor-

able for settlement. Opportunity, not physical barrier, now holds strong men to the wilds —and the pursuit of opportunity leads directly away from race development.

In a word, there are to-day no areas of selective breeding. The easy access of artificial conditions to every habitable spot on earth has made race development in the old, natural way an impossibility. We may as well dismiss the prospect of future selective migrations, of peoples held for centuries to the upbuilding of hereditary values.

A specific example may convey a clearer idea of these racial happenings. The immigration of the Puritans and Pilgrims equipped this new country with a quality of stock which for many generations was most in evidence as the great, sustaining stock of the land. They were, to begin with, selected stocks, with an exceptionally large proportion of strong personal characteristics. It was this same stock, somewhat mixed with other stocks more or less worthy, that from time to time pushed westward and again westward, until it reached the Pacific coast, and each time it was the more ambitious, the

more vigorous of the communities who migrated.

For more than one hundred years the flower of this nation's ability came from the rugged country districts of New England; but even the wonderful qualities which were in the rich heritage of New England could not withstand the double drain of the flight to the cities and the successive migrations to the West. New England's position as the main source of exceptional men is gone. It is to the great West, to which has gone much of the best of New England's stock, that we now look and will increasingly look for the main strength of the nation. It would seem as if our supply were almost infinite—as if so great a volume of unexploited material of strong ancestry could never be exhausted.

But these selective migrations can no more take place. Every portion of this country is now in the condition of a settled community, just as New England was in the position of a settled community one hundred years ago. And as the eastern centres of population were at that time beginning their drain on the New England districts, centres of popu-

lation now dotted all over our land are in a similar way draining the entire country at once of its best stocks.

This wholesale drain upon unexploited reserves is now an almost universal phenomenon. The lure of the new-fangled civilization reaches every spot on earth. City, college, factory, business, are within a day's journey of all but a few. No superior man, restless in his too meagre surroundings, is beyond hearing of the call to self-development; then why stick to the slow business of race development? The weak brother remains behind to multiply, while the strong rises to a position of greater usefulness and comparative infertility. No sooner does inborn capacity show itself in the remotest corner than it is whisked away to "make good."

The tapping of the whole world's human resources is quite as if several reservoirs of water, in usual times drawn upon successively, were at once piped for rapid delivery to a great, final aquatic display. This sort of display we are now witnessing. The easy flow of talent to its opportunity, the unprecedented gathering of the world's ability at its effective

centres, leads naturally to a burst of material achievement the like of which was never before seen. And never did ability work to so good advantage. Each new discovery adds to knowledge, and the new knowledge leads to further discovery. The cumulative reactions of one upon the other give an almost uncanny potency to human endeavor.

Small wonder that common sense is repeatedly assailed by insistence that man must suddenly have become a very superior being. It is little understood that the great achievements of to-day are due to the unfolding of one discovery after another in natural sequence, by many experimenters and in various departments of science. We should not mistake cumulative effects for individual effects, nor assume a rise in individual capacity because of results from intense co-ordination of the world's talent.

The eye fixes upon the capstone of a pyramid, not because it is an uncommon stone, but because it is at the top of so many other stones. Nowadays we are in the spectacular business of putting capstones to many pyramids of achievement whose lower tiers were

laid by predecessors of equal ability, equal resourcefulness—laid, perhaps, with greater ingenuity in the lack of our own scientific knowledge. A broader appreciation of the patient labor of the ages, which we are now turning to quick account, might assist our modesty and awaken us to the extravagant use we are making of the world's store of hereditary values.

To be sure, this exceptional stock is not led at once to destruction, but it is led to a comparative infertility that makes further drafts upon reserves inevitable. We see with our own eyes the effects of this drain in countrysides, villages, small towns, at this moment in process of succumbing, not to any lack of numbers, nor to decrease in natural opportunity, but to the dead weight of their own depreciated human material. These breeding-places which have emptied the last of their superior values into the insatiable maw of civilization fail to teach us a lesson because until now there have always come forward other communities, other reservoirs from which the needed supply could be drawn. For that reason as much as any other, we do

not see in a racially impoverished countryside the beginnings of a racially impoverished civilization.

Since there are to be no more reservoirs of unexploited values to succeed those now being depleted, it follows naturally that *the racial values of the future will be just such as society decides to breed within its own environment.* If it chooses to ignore the situation and continues to breed away from the best as it has always done, this million-year-old human race is comparatively near the end of its effective life. To survive, civilization must somehow get its race values into a stable condition of supply and demand within itself. These are the alternatives.

It is unthinkable that this world-wide civilization—unified with respect to scientific achievement, however disrupted politically—will not at least attempt to meet these extraordinary racial conditions. Our command of knowledge and of ways and means should lead us to a greater success than the Greeks attained. A consciousness of race in its larger sense is rapidly developing among the thoughtful of all countries. The near future

seems likely to be quite occupied with schemes for reversing the present destructive order of human propagation. What sort of workable plan will finally be evolved is a matter of conjecture, but whatever it is, it will undoubtedly involve in some degree the yielding of the individual to the good of the race. If this is to continue as an orderly world, the time is coming—why speculate as to the century, since man's existence is reckoned in ages—when the business of race conservation will be taken over by society and given a place among other activities commensurate with its importance. The people of that day will look back with incredulous wonder upon the time when any two people not in jail or the lunatic asylum could procreate at will; and with equal wonder that exceptional ability should have been permitted to carry with it to the grave its irreplaceable inheritances—rich with the selective breeding of centuries, only to be destroyed at the beginning of usefulness.

Possibly these people will also be looking at gasolene in a phial and at coal in a museum; but for these their ingenuity will have devised

substitutes. There is no substitute for brains. The only way to multiply rich inheritances is to breed them, and the only way to eliminate undesirable inheritances is to stop breeding them.

How infinitely beyond conception must all this be in a social state that restrains scarcely one-fourth of its outright defectives from reproducing their kind, and merely hints at the wastage of its superior hereditary values! Yet to assert that the community will never guide the reproductive function of any except its defectives is to confess the ultimate failure of all civilization.

CHAPTER X

RISE OF THE ARYAN

MAN'S TIME COMPARED TO ALL TIME—PHYSICAL AND MENTAL UNLIKENESSES—ORIGIN OF THE ARYAN—HIS CHARACTERISTICS—HIS MIGRATIONS—RACIALLY DESTRUCTIVE INFLUENCES—DEPRECIATED RACE MIXTURES

WITH the thought that the world's supply of ability is now running to exhaustion in a manner without parallel in any previous racial failure, it becomes a matter of fascinating importance to inquire into the present resources of the human race in this respect. What are the prospects of the various civilized peoples for a continuance of racial effectiveness? And are there dormant peoples now on earth who may be carrying undeveloped the divine fire, as dormant peoples since the beginning have carried it until opportunity came?

A book that holds to a non-technical presentation of an essentially technical subject should not lead its readers into the mazes of

race history. That literature is voluminous, with scarcely two writers of the same opinion, mainly because too many of them are bent on persuading their readers to some pet idea. Yet among the best of them there is sufficient accord with respect to fundamentals to establish the subject upon a foundation of reasonably certain facts, and to commend it as a most fruitful study.

The earliest fragments of race history take us back only a step into the long stretch of man's life as a developed human; and if we conceive that the untold ages of his evolution from his ape-like ancestors lie still further back in that impenetrable darkness of time, we may be able to comprehend how infinitesimally little man has been affected by evolutionary processes since our acquaintance with him. Those processes undoubtedly are as active to-day as in any day of the world's life, but time is the essential factor with them, and man's time, compared to All Time, is like a minute in a thousand years.

Opinion is divided on the question whether all mankind is descended from a single wide variation among his unhuman predecessors,

or from several different variations, in several localities and probably in different though not widely separated periods. Significant differences in bone structure between races now living incline many to the latter view, but the question does not in the least concern us. Marked unlikenesses and inequalities, especially of mental attributes, are the facts of to-day, however they arrived.

Mankind is divided into races primarily according to physical unlikeness; but dissimilarities of mental attributes and capacities are so closely associated with outward physical differences that they enter as important factors in distinguishing races one from another. Whether or not the mental attributes which have set up the White as the dominant race of the world were also once lodged with the Yellow, the Black, and other inferior races, and gradually became lost through outbreeding during their millenniums of separation from the parent stock, is a question as unanswerable as it is unimportant. The outstanding fact is that they are not possessed of these attributes to-day. This search for racial ability to maintain the world's civiliza-

tions need not go a step beyond the unmixed White.

The origin of the White race—or the Aryan, which is so nearly coincident with the White that the names for our purpose may be used interchangeably—is quite generally held to have been somewhere in the plains of Central Asia, at a time when that vast region was better wooded, more fertile, and blessed with a greater rainfall than it is now. To this great Aryan race are attributed the qualities which have made the white man pre-eminent for his capacity to dominate environment, to migrate, to colonize, to subdue both nature and other men, to turn both to his advantage, to develop a high state of social organization, and, in a widely comprehensive sense, to bring things to pass. Indeed, many go to the length of ascribing appearances in any race of these dominating qualities to some more or less remote infusion of Aryan blood.

Many thousand years ago the Aryan began the migrations of his restless, dominating breed—migrations that have never ceased to this day—venturing into the lands of other peoples, to conquer, to establish civilization,

and then to fail, as dominant peoples have always failed, mainly through the dissipation of their racial values.

One of the earliest, if not the first, of the Aryan migrations was to the South, down into the hot plains of India, into a climate poorly adapted to the survival of a people bred under totally different conditions. Survival of migrants is largely dependent on their reasonable adherence to isothermal lines. No pure Aryan stocks have lived and multiplied in the tropics; a people so far outside its climatic element must seek the questionable protection of mixing its blood with that of native peoples. So in India the Negroid-Aryan increasingly survived; and as the chances of survival naturally increase in such cases with the proportion of native blood, the Aryan infusion in the Negroid of India finally became diluted to a degree which enabled it to persist in the hybrid race. This attenuated Aryan stock is in unmistakable evidence among certain high-caste East Indians of the present time.

To later Aryan migrations are ascribed the Babylonian and Egyptian civilizations. Like

those of India, these incursions of the Aryans seem to have taken on early the character of infusions of Aryan blood, which in time were even more completely absorbed into that of the native peoples—of whose origin, by the way, we know next to nothing. These, and other faintly traceable developments at the eastern end of the Mediterranean, were essentially the work of mixed Aryan-native stocks, hampered from the first by the mixture with inferior blood, and finally swamped by the excess of the native infusion. Not until the days of Greece and Rome does the Aryan appear to have been successful in maintaining his racial integrity through very considerable periods of time—and with that success came the acme of his cultural development.

Other great Aryan migrations over-ran all of central and western Europe, giving rise to Celt, Engle, Frank, Norse, Teuton—names familiar as among the parent stocks of the actively dominant peoples of our time—all Aryans, differentiated into unlike peoples by unlike inheritances from the original Aryan stocks, by the differing effects of environment and acquired habits upon survival

values, and, most of them, by mixture with native stocks.

Thus we view briefly the advance of the great Aryan peoples. For the record of their surgings back and forth in endless conflict, their overflowings and readjustments and failures and successes, their slow and painful attaining to the heights which distinguish them above all other peoples, we should have to read most of the volumes of the world's history.

The disappearance of strong Aryan characteristics from the scenes of the earlier Aryan developments about the Mediterranean cannot be so fully charged to unfavorable climate as in the case of the Indian migration. It is reasonable to suppose that, with the greater complexity of each succeeding Aryan civilization, the conditions of living increasingly arrayed themselves, as we know they are arrayed to-day, against the adequate survival of the better stocks. A dominant race in contact with inferior native peoples turns away from breeding much as the dominant individual among the passive of his own kind. Both are preoccupied builders of civilization;

diverted constantly from the main scheme of nature by a thousand schemes of their own; the first to gain the trappings of luxury, the first to feel the effects of indulgence, the first to neglect their racial duty among hordes that do no other duty as well. As to these earlier peoples we can only surmise, but in the civilizations of Greece and Rome we know, that social conditions favored racial destruction essentially as they favor it in our own civilization. We must never forget that since history began there has been no appreciable change in inheritable character traits—only in the infinite variety of their combinations. Human nature has had in every age the tragedy of its weaknesses as well as the glory of its strength. So, beginning with the very earliest civilizations, these age-old weaknesses have played an increasing part with that other racially destructive habit of the Aryan—mixing with inferior stocks—at tumbling race, State, and civilization into a dusty heap with periodic certainty.

It must be obvious that no source of dominant blood is to be found in these leavings of dead civilizations. There is no such thing as

resurrection for characteristics which have been eliminated from the heritage of a people.

Thus our search narrows. With these decayed branches of the Aryan race eliminated along with Yellow and Black and all mixtures of races, one must be impressed by the vastness of the multitudes of the earth's inhabitants who are forever without prospect of developing characteristics at all comparable with those of the present actively dominant Aryan peoples. It is a common mistake to regard non-Aryans as races in their infancy, delayed in maturing, and destined for later emergence. There is no basis for the belief that these races are following, ages behind, in the footsteps of the Aryan. They may safely be regarded as contemporary races, following different courses because of different origins, or because of ages of divergence in the development of widely different inheritances. The world has been theirs as well as ours, and probably for as long. Climatic condition is not a determining factor in racial development. A race with inborn qualities for progress chooses its climate just as it chooses its fields and woods and harbors. The dominant

race determines its environment; environment does not determine which shall be the dominant race. The best natural conditions on earth failed to make anything of the American Indian, and the scenes which favored the Mediterranean civilizations were passive witnesses of their downfall.

Our estimate of race values must not be misled by what these inferior peoples can be taught to do; their measure is in what they can do of themselves. It is of no consequence that an Abyssinian can handle a gun with the dexterity of a white man, or that Congo natives take quickly to the telephone; they are a million years away from creating either.

The peoples of four-fifths of the globe yield a desultory acceptance to the achievements which issue from the dominant Aryan. The best of them are eager copyists who may adapt, but rarely add to the original. Other peoples, particularly the Chinese, Japanese, and East Indians, created early civilizations of their own—the two latter quite certainly, and the Chinese probably, because of early infusion of Aryan blood. But their own estimate of these creations of depreciated Aryan

is shown in their desire for the essentials of pure Aryan civilization.

Then it is to the Aryan peoples now leading in the world's affairs that we must look for the perpetuation of those qualities which build and sustain civilizations. This part of our study can be no more than a speculative estimate of racial possibilities and prospects based upon premises already set down. If we have come to a truer understanding of what constitutes racial values, this estimate should be in the nature of a revaluation of the hereditary elements in mankind upon which the whole future life of the race depends. A matter so vast is sure to come very imperfectly from only one man's opinion. It is hoped that this attempt to show the urgency of the situation may turn others, eager for vital problems, to the study of the human breed. A world facing a racial crisis more profound than any in its history needs the counsels of its ablest men.

CHAPTER XI

ARYAN RACIAL VALUES

SMALL PER CENT OF SUPERIOR ABILITY—IN FRANCE, ENGLAND, GERMANY—ABILITY IN THE UNITED STATES —THE EIGHTY PER CENT MIDDLE-MASS—PERSISTENCE OF RACIAL DIFFERENCES—THEIR PART IN THE WAR

TURNING from the fruitless quest for ability among the great multitudes of the earth's inhabitants to an examination of the more promising Aryan, the first and most striking discovery we make is that exceedingly few individuals among these dominant peoples are really dominant. The active substance of civilization is involved with the destinies of a mere handful.

Some one has said that if France were to lose fifty of her greatest statesmen, fifty leading scientists, fifty each of her shining lights in education, art, music, and so on, there would be nothing left of France. This states in an exaggerated way a deep truth which can be far more convincingly illustrated. We may continue with France as an example, al-

though the case fits England, Germany, and America as well.

The population of France is about forty millions. Then, instead of a few hundred, suppose France were suddenly to lose four hundred thousand—one per cent—of her very best in human values; not of the physically best, such as are being lost in the horrible war, but of the best in intellectual and creative ability, in leadership, in genetic worth. What would be left of France? Gather in every man and woman in France who leads, sustains, creates, and brings to pass the things that are vital to her life; then to the sum of all these add as many of equal potential worth, who in the nature of things would succeed them; and still this one-per-cent conscription of France's best would be unfilled. Add, again, the most promising child in every family that has ever produced exceptional ability; it is doubtful whether then the list of four hundred thousand would be complete.

This idea is so pertinent that it cannot be impressed too strongly. Take the illustration to England—eliminate a half million of her active and potential leaders; and to Germany

—subtract six hundred and fifty thousand from her best genetic values. What would be left of Europe?

Bring it home to our own United States. One per cent of the population is one million. Ten times this many physically fit could be raised to defend their country, but could we find a quarter of one million who have a vital, constructive part in the making of it? If so, remove these from the nation's life, and then, to complete the lists, three times as many more chosen from the most promising of the country's blood. What would be left of the United States?

A smaller unit may bring the idea closer. In New York City is supposed to be concentrated much of the country's ability. A list of one hundred would include New York's really big men. The names of not more than one thousand would be generally recognized in the country at large for actual achievement. "Who's Who in America," with its fine-tooth comb, finds less than four thousand men and women worthy of its not too discriminating pages. New York is popularly considered as swarming with financial and

industrial magnates. Within the limits of a thousand one could put all its leaders of finance and captains of industry, and still have places to spare.

Yet the toll of one per cent would call for *forty thousand* of New York's best. What would be left of New York?

It seems incredible that the loss of only one individual in every hundred could so devastate human values in any vigorous nation. But we are wholly misled in our estimate of a nation's strength by the always satisfactory proportion of its physical vigor. Physically, a people can hold its own almost indefinitely. In the physical display which any active nation can make we lose sight of the rather appalling fact that its constructively effective brains are concentrated in the heads and inheritances of an unbelievably small number.

It may be contended that this one per cent represents only as much of the world's ability as can find place for its exercise, and that from the inexhaustible masses would rise greatness in any numbers and as often as needed. It is true that a nation's resources of ability in

prospect cannot easily be defined. Emergence is from every walk of life, and often from unexpected places. Yet nothing is more absurd than the notion that ability is apt to come from any sort of condition. Because a cabin gave us our greatest President, we need not set our eye at every cabin door in expectation of another Lincoln. Ability is never careless of its ancestry. A mind capable of great things may not have had its origin in greatness, but it must have had somewhere in its line strong, well-ordered inheritances whose character units in happy combination were fitted to endow it. Tracing the ancestral lines of "self-made" men, we find that they were very ably assisted, indeed, at the most critical period of their making. There are no self-made men.

There can be no serious question that ability descends in certain lines and is forever absent from other lines. The facts of inheritance and actual experience demonstrate this. The spread of opportunity is revealing the resources of ability by bringing it more generally into the light. The insatiable demand for men big enough to take leadership may

miss a few in obscure environments, but it is constantly missing fewer.

Thus our one per cent, clearly more than a full measure of ability disclosed, becomes a fair index of a people's store of ability in prospect. Possibly it does not sufficiently include this ability in prospect; for every person matured there must be more than two or three in the stages of minority. Proper allowance, too, must be made for ability obscured, and for resources not yet tapped.

Suppose we make this allowance generously and assume that for every individual who develops exceptional capacity there are ten sources from which his like might possibly rise; in other words, raise our estimate of sustaining inheritances from one to ten per cent. Then, for a single convincing example, make the toll from Greater New York ten per cent—four hundred thousand of her best in genetic values. Does the wildest optimist believe that New York's population would then hold anything more of racial promise than the decadent populations of the Mediterranean?

It is a startling thought that inheritances

of the quality essential to the effective maintenance of civilization are lodged exclusively with a scant ten per cent of the population. Yet that is the logical conclusion if we accept what appear to be plain facts.

Earlier in this study a rough estimate placed ten per cent of our own population below the level of acceptable citizenship; now we arrive at another ten per cent who exceed that modest requirement. Then what of the great middle-mass of eighty per cent, who live as naturally and honestly as they can in difficult surroundings and go to rest in oblivion?

The term "acceptable citizenship" sets forth their worth and their limitation. They are like a great body responding to the inclinations of a head; their willing acceptance of the social order makes little demand on initiative. They may do their work with spontaneity, but they keep within the lines of precedent. In an advancing civilization they adopt devices which they could not devise, marvel at discoveries which they could not make, and reflect among themselves the light that is shed upon them. They take the stim-

ulus of their daily lives from a higher atmosphere as unconsciously and with as much right as they breathe the free air of heaven. The great scheme of civilization is for them, not of them, and when it fails they settle of their own weight to a new level of mediocrity.

One other special fact with respect to dominant branches of the Aryan should be impressed: the persistence of characteristic race differences against the levelling effect of an easily diffused, general civilization.

Centuries of race differentiation and political readjustment have made of the Aryan a medley of unlike peoples. In Europe, state lines follow rather imperfectly the natural cleavage of race characteristics. Take, for example, the three leading national groups—English, French, German. Only a partisan will deny that the chief attainments of the world's civilization are in the life of all, though differently interpreted and applied, and that each has contributed after its own manner to the general advancement. Yet with all their acceptance of these common benefits, strong character resemblances within the separate

states, and quite at variance as between the states, give to each an aspect of isolated race unity. The words German, French, English are associated in our minds with distinctive racial characters. These impressions are based upon fact, and there need be no prejudice in them.

The statement earlier made that all races may be regarded as contemporary, and differ in their attainments because of long divergence, holds equally true for these Aryan peoples now on essentially the same level of civilization. Germany, France, and England are not following one another along a single scheme of development, differing because at different stages, and all destined eventually to pass through similar cultural experiences. *Each has come to flower after the manner induced by its own particular inheritance values, and is not destined to flower again after the manner of any other.* This fact is vital to every forecast of Europe's future. German character will never evolve into French character, and Englishmen will be English until they mix with some other race and cease to be.

These racial differences did no more than

assist political ambition and commercial rivalry in bringing about the present cataclysm. But even if they are not the most poignant of all that have made Europe a battle-field, racial differences are to stand after all other differences have given way to new conditions and new contentions. Here again is the immutability of the character unit—that fundamental principle set down early in this book and appearing in some form at almost every page.

Thus we have two outstanding characteristics of the dominant Aryan peoples:

A small ten per cent of their best in genetic values stands between them and the oblivion that overtakes every people bereft of capable leadership; and

Racial divergence limits each Aryan group to its own characteristic interpretation of human values.

With these in mind we may now take a view of race values in the nations involved in the great war.

CHAPTER XII

THE NATIONS AT WAR: THE ENTENTE

A RACIAL SEARCH WITHOUT PREJUDICE—FRANCE—GREAT BRITAIN—RUSSIA—RACE SUICIDE

IN the midst of a frightful conflict bent on determining stupendous political, social, and economic issues, this delving among the contending nations for racial facts may seem like picking berries in a forest fire. Yet whatever happens to everything else, the facts of race are to be the facts of the future—unadjusted in the general adjustment, sadly damaged, of course, as to their values, but even more pronounced in their antagonisms, and as persistent as ever in human affairs.

It is essential that we do not let our opinions be assailed by the distressing events of the day if we are to get a sane view of race values in the nations at war. Racial differences cannot properly be viewed through the heat of all the other differences which now afflict the world's judgment. This search is

concerned with the war only as it touches the question of racial worth. There is already an abundance of war literature—most of it oblivious to the racial significances involved. A study of the war from this one neglected view-point has no apologies to offer for its incompleteness as a general picture.

Who in 1914 would have said that France could stand for nearly three years against assaults beside which her own batterings of the Teuton a hundred years before were as child's play? Not those, surely, who measure her by her gay capital. But in this crisis Frenchmen may thank their stars that Paris is not France, and that of leadership they still have sufficient to fling their passive millions against the enemy. Yet this war, won or lost, is not to settle the destiny of France. The destiny of every nation is so bound up in its racial values that it can laugh at the fortunes of war as temporary disturbances in the long course of its existence. This is equivalent to what has been said in effect before, that to assail a nation whose racial strength has not given way to degeneration

is to gain little more than an expensive enemy.

France in 1871 was racially sound, in spite of her dissipations. She could be conquered, but not subdued. Did ever a nation win a prize more filled with burdensome hate than Alsace-Lorraine and the gold at Spandau, and profit less by the experience! Again in 1914 Germany, for whom attention to detail is a religion, was equally blind to this fundamental consideration. A more intelligent estimate of France's race values would have shown that she was not ready to die, nor to subdue her culture to the tone of any other, nor even to give up any part of her country or wealth without a continuity of protest that in time would plague her conqueror out of more than its value. The courageous response of the French to the frightful demands of this war has given France a new and glorious place among the nations. The French temperament has turned enthusiasm almost to ecstasy. France is showing a burst of new life that thrills the world.

And yet the racial prospects of France are of the darkest. It is true that Paris is not

France, but it is the heart of France. If Paris does not represent the vast outside population of France, it is because the Frenchman who is not touched by the mode of Paris is of the passive millions. Paris typifies the leadership of France; it is to her dominant handful that she appeals. And Paris, of all the capitals of Europe, is farthest on the way to Babylon, Memphis, Athens, and Rome—with Vienna, in clumsy swiftness, a close second.

Race mixture has not been much of a degenerating influence in France. Her race values have gone down under the long-continued failure of her best stocks adequately to perpetuate themselves. Compared with the other great nations of Europe, France has had longer periods free from tormenting wars —periods given over to the advancement of culture and to the enjoyment of it. Luxury has had more time and opportunity to play havoc with her race values, and in this, luxury has been assisted by the very quality of French temperament which has made the glory of French culture. No new blood can come to France—her resources are within the

realm. Her African possessions are more of a drain than a prop to her racial vitality. Her decline is not to be stayed by a forced rise in the birth-rate; numbers secured in that way add nothing to race values. Her handful of effectives is shrinking—as those of her rivals are shrinking, only faster—and no agitation over birth-rate can set the effectives of France, or of any other nation for that matter, to mending their ways. France is nearer to the critical disproportion between her constructive and non-constructive elements than either of her greatest rivals—England and Germany. We can speak here of France and England as rivals, for a racial study may ignore alliances and look upon war as a dreadful episode, working disaster to the race values of all, but changing little the race relation by either victory or defeat.

But racial decline is a sluggish forerunner of racial collapse. By every sign discernible, France is equipped to hold her course safely past the present crisis, safely past any events within our reckoning. We may estimate her future in relation to that of other peoples, but not in years, decades, or with any certainty in centuries.

The outstanding fact for this inquiry is that France is not to be a source of future ability to make good the wastage of present civilization. We must look to peoples whose human values have not been so long and persistently exploited. France's contributions to the world's advancement may continue, but the days of her greatest achievement are in the past. Long before the world is overhard pressed for sustaining race values, France will have ceased to be a dominant factor in its civilization.

Great Britain is pre-eminently the country of extremes in racial values. No other country excels her in the production of able men, in the adequacy of their numbers, and the genetic richness of the stocks from which they are derived. Yet Great Britain has a higher proportion of ineffective, underbred, hopelessly inferior white stocks than any other dominant nation.

We are not interested here in the political significance of this condition, nor in the sectional exclusiveness, the persistent social isolation of types, which have carried differentiation of genetic values in Great Britain to

unprecedented lengths. Let us take the condition as it exists.

No great power has come to permanent disaster solely through the increase of its unsocial population. There must be also a drop in its effective values. One able man outnumbers a hundred ineffectives in the control of any situation not actually developed into a riot—and the mob is the most effervescent of any manifestation of power. England is keenly alive to the threat of her racially depreciated masses—in London's East End, in Liverpool, Manchester, Glasgow, in the substratum of her agrarian population, and throughout all her manufacturing and mining regions; not the steady workers, but the hordes of intermittents and unworkables, effective only at the business of reproducing their kind, adding misery to misery unceasingly. They make for England a social problem that is already a severe tax upon her resources of control, and will become more imposing when the war ends. Yet they will never get their hand upon Great Britain's helm until failure of her best stocks compels the last remnant of her dominant blood to let

go. If England can devise a way to reduce the fecundity of her ineffectives she may lighten her social burden, but for the preservation of her national life she must look to the adequate perpetuation of the high genetic values which supply her with able men.

No country has had a better heritage. Engle, Celt, Saxon, Norse, Dane, Norman—migrators, invaders all of them, bred under conditions rigorous in their selection of resourceful men. If we hold in mind the persistence of the character unit unchanged through the centuries, we may picture the hardy and adventurous of these stocks as mingled in the virile, domineering Englishman of to-day.

Those who have any knowledge of England will not even have to ask what she is doing with her rich inheritances. In a previous chapter is detailed the wasting of our own purest and best Aryan inheritances. That chapter can be applied to English stocks with very little adaptation; details need not again be entered into. England's scheme of hereditary titles and hereditary wealth sustain poor genetic values in high places along with

the good, perhaps even more generally than with us, but in the main the decreasing fertility of Great Britain's higher classes aims directly at her richest inheritances.

Thus Great Britain's approach toward a critical disproportion between her sustaining and her socially dependent stocks is an arithmetical certainty. As with France, the time of her arrival cannot be computed in years, or decades, or centuries. This war has disclosed the remoteness, not the nearness, of her downfall. We simply know that the racial values of Great Britain are distinctly on the wane, and that unless something occurs to reverse her racial trend she will have been counted out in favor of less debilitated peoples long before the world loses the last of its Aryan civilizations.

But the superb English inheritance has gone to all parts of the earth, to develop the traditional English resourcefulness long after the home stock shall have been depleted of its effective values. England's contribution to the world's genetic values is to be her crowning achievement. The great new civilizations in North America, Australia, New

Zealand, South Africa—in the generations to come, any one of these may grow to be another England in world strength. If under a new conception of human relations these English-speaking peoples yield their small differences and get together in singleness of purpose, the dominating world civilization for unnumbered centuries to come will be English in language and in those qualities which have made England great. Upon this union depends the survival of individualism in its most wholesome aspect.

Russia, because it is a land of immense numbers and unknown racial values, is popularly regarded as a mighty reservoir of human possibilities, awaiting only better environmental conditions for their expression.

This is presuming on ignorance. Because Russian capacities seem to be mostly untried, it is not safe to assume either that they do or do not exist in quality fitted for a self-sustaining development. The Slavic masses of Russia, like every other people from Hottentot to finest Aryan, come to a higher level of existence under improved conditions, yet we have

learned that very few, even among the ablest races, actually contribute to the maintenance of that higher level. Our inquiry is not for peoples capable of *receiving from* civilization; it is for the few capable of *giving to* it. This indicates the question which we now ask of Russia.

To begin with, we must distinguish between the numerous and variegated Slavic peoples of Russia, and the half-Teuton handful that not only dominates but is the Russian Empire as we know it, so closely is it identified with everything constructive in Russian life. Russia may be said to be an Asiatic monster with a half-European head. It is in the monster, not in the head, that Russia's unknown racial values lie.

Russia embraces a most heterogeneous population of one hundred and fifty million people, two-thirds Slavic, nearly one-third ranging from strong infusion of Mongolian to Aryan mixtures with inferior stocks of unknown origin. In the absence of any definite racial history, we are compelled to estimate Russia's inheritance values largely by inference from the degree of progress she

has made in her contacts with other peoples of Europe.

A strong argument against the possession of any high degree of initiative and creative capacity by the Slav is in the very fact of his continued submission to domination by groups essentially foreign in blood. No true Aryan stocks leave the expression of their national, commercial, and industrial life so generally to a foreign element. The natural inference from this condition is that the Slavic inheritance does not well compare with the Teutonic in the qualities adapted for taking a leading part in civilization.

Another convincing evidence of the inferior quality of the Slavic inheritance is in the slight contribution the Slav has made to the world's attainments. From her manufacturing processes to her art, everything that is best in Russian life is borrowed. Even the example and inspiration of his European overlords have not led the Slav to a degree of self-expression that gives promise of any unusual future for his people.

It is too early—a generation too early—to assume that the recent overthrow of the

Czar and his government means a democracy for Russia. We might as well have hailed Mexico as a glorious democracy when Maximilian fell. Illiterate Russia has many years of painful struggle, of slow education, ahead of her before she can even determine the capacity of her suppressed millions for self-government. The revolution was directed against Germans and Pro-Germans; there is unquestionably a strong Teutonic infusion in the Slavic upper classes that is Pro-Slavic, and will act with the new régime. Russia may have a more liberal government, but for years to come it will be such as the Teutonic-Slavic ruling class chooses to give her. True democracy is a dream for a people three-quarters of whom are decades away from adequate self-expression.

To whatever heights the Slav may attain, the indications are that those heights will be below the level of the pure Aryan. No persistent borrowers or imitators of the Aryan civilization are destined to supplant the Aryan so long as he maintains his racial integrity. Mere numbers will never command his homage.

There is a vague threat to racial values in Russia's steadily increasing intimacy with Aryan Europe. Intermixing with inferior stocks has had a large part in the downfall of past civilizations. The Russian menace is not so much in any prospective hostility, as in an increased participation in the affairs of Europe which may lead to the spread of her inferior stocks through peoples more purely Aryan. England and France assume a grave responsibility to the human race in playing at intimacy with a nation whose masses are racially so distinct from their own.

This war is little short of a headlong plunge into race suicide. It is conceivable that a little play-war offering adventure abroad—like, perhaps, our affair with Spain—might attract a high proportion of roving spirits whose value in any sustained effort at home is conspicuously absent, and thus not materially affect racial values. But a war that gathers up every physical and mental effective in Europe and sets them to fighting each other with the greatest destructive appliances ever known, killing most of the bravest and

best and letting a high proportion of the more timid survive to assist the weaklings at home in perpetuating the race—that war sets forward a thousand years the final wind-up of effective humanity on earth. It is safe to say that among the millions killed will be a million who are carrying *superlatively* effective inheritances—the dependence of the race's future. Nothing is more absurd than the notion that these inheritances can be replaced in a few generations by encouraging the fecundity of the survivors. They are gone forever. The survivors are going to reproduce their own less valuable kind. Words fail to convey the appalling nature of this loss.

CHAPTER XIII

THE NATIONS AT WAR: GERMANY

THE GERMAN ARYAN—A DISTINCTIVE STOCK—CAUSES OF GERMAN ALOOFNESS—PRUSSIANISM—GERMANY'S ADVANTAGE IS YOUTH, NOT INHERITANCE—DEGENERATING INFLUENCES—GERMANS AND ENGLISH OF THE FUTURE

GERMANY, from the view-point of racial values, is the most interesting of all the Aryan groups in Europe. In development of her inheritance she is the youngest—and youth is always full of possibilities.

Speculation, with some show of probability, ascribes the origin of the Germanic peoples to the later Aryan migrations into Northern Europe. The strength and richness of their Aryan inheritance has been fully demonstrated, and its value as a component part of the ascendant Aryan blood is not to be much changed by the fortunes of this war, however Germany's relation to other Powers may be affected. As a people that is unquestionably destined for a longer activity than some other Aryan peoples, it is necessary that we discuss

frankly and without prejudice the qualities which are distinctively characteristic of the German.

In the ceaseless mixings that have made distant cousins of all Aryan peoples, the tendency of these later arrivals was to do their mixing through overflowing westward upon other peoples, and to maintain the integrity of the original stocks against influx of foreign blood. This is particularly true of Germans in their later history; German kinships with foreign peoples are mostly on foreign soil. Germans are in no sense purer Aryan than the English and French, but they are not so much a product of intermixture of Aryans once differentiated from each other. They owe few of their characteristics to Aryans other than their original stock. Thus German kinship with Aryan peoples is especially remote; in his inheritance the German is the most pronounced foreigner in Europe.

The racial isolation of Germany has been accentuated by a number of events in her history. Until long after other European Powers had achieved a unity of their respective elements which made possible a fair de-

gree of individual development, the present Germany remained a people divided against itself into petty states, warring and warred upon, the frequent victims of each other and of their more powerful neighbors. Under these conditions anything more than sporadic expressions of German inheritance values was impossible. Theirs was a case of arrested development. Their centuries of vicissitudes tended to make the Germans, naturally an introspective people, more self-centred, and to harden the racial lines between them and other European peoples. Although constant wars made a severe drain upon their best stocks, the German peoples were held almost continuously to the rigorous conditions of living which make for the survival of strength and resourcefulness. They were still gathering nation-building forces while others were well along into the stages of dissipating them. When the unifying of her peoples gave Germany her opportunity for development, she was ready for it with a wealth of untried inheritance values backed by the enthusiastic eagerness of youth.

Modern Germany could not have timed her

arrival to better advantage. It coincided almost exactly with that burst of achievement which began less than a century ago and set the whole world at the business of developing its individuals. Germany entered upon this outpouring of the world's ability with her own store of genius comparatively untouched. She soon gathered the impetus of her unduly retarded development. She had far to rise, and her rise to the level of the other great Aryan Powers was spectacular even for this era of spectacular achievements.

The rapidity of Germany's advance has impressed the world. It impressed her rivals more particularly. Most of all, and significantly, it impressed the German people themselves. Perhaps none of her rivals could have gone through the unique experiences of Germany and kept their heads. Certainly Germans did not. In few words, Germany came into her own in a cloud of self-conceit, the like of which has never before afflicted a whole people. It befogs their relations with other peoples and locks them up in their own circle of ideals.

So far we have three causes for the dis-

tinctiveness of the German character: the remoteness of his connection with other Aryan stocks; the long period of his suppression, and the upward twist given to his self-esteem by the perfectly logical rapidity of his development.

The first and chief of these is racial. Heredity is the fundamental reason for those characteristics which will always distinguish a German; it determines that part of his mental make-up which will live and die with him. This statement, attempting no definition of what these characteristics are, ought to please both Germans and their critics; Germans should find satisfaction in the racial basis for the qualities which they admire in themselves, while their critics, having in mind other German traits, will be confirmed in their view that Germans are an incorrigible lot. The neutral opinion would be that, just as the German has demonstrated the richness of his inheritance, he has demonstrated its limitations, its variance from other inheritances.

But the factor in Germany's estrangement from her sister Aryan peoples, overshadowing

all these three and setting her off as of a different race, is Prussianism, and all that Prussianism stands for in the ethics of human relations.

We are not interested here in the political aspects of Prussianism, but in the fact that it is a phenomenon distinctly racial in character. The Prussian type is not wholly an environmental differentiation from the Germanic stock. It bears evidence of more remote and more fundamental character differences than could thus come to it. The Prussian inheritance is of sterner texture than that of the other Germanic stocks. The sculpturally hideous row of the Sieges Allee is not the expression of one egoist's dangerous mediævalism, but of the whole Prussian type. The astoundingly cold-blooded militarism of Bernhardi, oblivious almost beyond belief to those human rights which are the ethical basis of civilization, finds enthusiastic response among the elect of Prussianism.

It is to the domination of this essentially foreign and least cultural element in Germanic character that intellectual Germany has given herself. The rise of that leadership happened

to coincide with the advent of the world's greatest opportunity for development. This opportunity would have come to the German people as it came to all other strong Aryan peoples; yet its coincident arrival with Prussian militarism and the rigid, non-individualistic administrative system which joins with militarism to produce Kultur seems to have convinced introspective, docile, scientific Germany that it is to Prussia that she owes her phenomenal progress. Some day she may truly estimate the skilful manipulator of conditions which were of themselves evolving modern Germany.

In another and significant respect Prussianism is involved in the racial destinies of Europe. Its oft-avowed attitude of hostile impatience toward every people and every institution that stands in the way of German ambition; its devotion to the doctrine of force as the mainspring of Kultur; its forty years of peace in sinister preparation for "Der Tag" —the Day that is now upon us; these were the prime elements in the long-gathering cloud that finally burst over Europe. It was apprehension of these that had large part

with the baser motives of vengeful France and calculating England in bringing about their wholly unnatural, unracial alliance with Russia, and lent the color of justification to a pact otherwise unjustifiable in a civilized people. Prussianism unwittingly forced the pact; the pact in turn stirred the hate of Germany and fixed irrevocably the designs of Prussianism. Who shall say that the guilt belongs chiefly to the one or to the other? It is sufficient to say that if the events of this war make easier the racial mixing of Russia's semi-Asiatic hordes with Aryan Europe, the failure of Europe's Powers to set the protection of their Aryan inheritance above all other ambitions will have been the most stupendous failure in the history of mankind.

In these various ways German aloofness was promoted. In strong contrast is the racial history of English character. It is only in mixture of superior with inferior stocks that a depreciated race results; the mingling, as in England, of different but equally vigorous and resourceful stocks results in a race not only unimpaired, but equipped with a

wide range of characteristics derived from its component elements. In her formative period, England's racial experience was one the direct opposite of isolation. It is quite conceivable that a race built upon her broad foundations would have a better comprehension of racial differences than one, like Germany, which derived its characteristics from a more exclusive source and has continuously inbred them under unique conditions.

This breadth of view in her human relations has attended England's centuries of conquest and made possible the British Empire. She has the faculty for mitigating the injustices of her most flagrant seizures of territory with an understanding of racial differences so practical and satisfying that protest cannot make effective headway against her. The most striking example of this is the most recent—that of the Boer colonies; an outraged people brought to a semblance of loyalty after a few years of wise administration.

It is no reflection on Germany's ability in other respects that she has not this comprehension of inheritance values other than her own. Germany herself admits an exasperat-

ing proportion of failures in her diplomatic and colonizing relations; and most other civilized peoples seem now to be in agreement that German domination over any but Germans would be impracticable. In a word, they do not feel that Germany could impose her control upon a foreign people without attempting in her enthusiasm to impose the whole rigid German institution. No more irritating failure can be conceived than an individualistic people stretched to fit the unyielding framework of Kultur.

Germany herself is the greatest sufferer from her inelastic attitude toward the ideals of other peoples. It is not commercial rivalry that has turned the world's opinion against her. Every neutral nation has in England a greater rival; and surely English history cannot have attracted their favor. England has appropriated all the parcels of earth of especial interest to her, and is quite ready to settle down. To-day she is in the position of a prosperous burglar, viewing old age some distance ahead, who takes to preaching on the iniquity of breaking and entering. Yet she is forgiven her sins because of the world bene-

fits which have come from her prosperity. The very thought of Britannia ruling the seas should make righteous Aryans mad. But they are scarcely provoked because they feel that if she did not, some other power would rule them worse.

Germany's day will come when she pierces the armor of her self-conceit and sees the light of other peoples. She has no failures in her commercial relations. She meets the foreigner in his own language, and makes goods exactly to suit, at the same time scarcely appreciating any of his ideals. Germany has no warrant for this attitude. There is not the slightest evidence that her Aryan inheritance is filled with greater possibilities of development than any other. It does not follow that, because she has risen speedily under the pressure of conditions, she is to shoot up to cultural heights not already attained. Germany's coming may be likened to the filling of an empty reservoir from its overfull neighbors. The water rushes spectacularly, but with all its roar it does not rise a thousandth of an inch above the level of its source. Germany owes much of her rise to an inpour-

ing of the world's attainments, if she would but know it. She has drawn liberally from the common source to bring herself so quickly to the common level. Her achievements have been in the nature of perfecting and extending the scope of the creations of others, rather than in creating. The progress of unified Germany is more identified with the material trappings of civilization and the development of German Kultur than with the sort of culture which is civilization itself. In literature, art, music, philosophy, modern Germany has not matched the achievements of her own pre-empire days. Least of all the German states has Prussia, the builder of the Empire and the chief exponent of Kultur, contributed to the world's cultural attainments.

Germany's advantage is in the newness of her vigor, the abundance of her developed ability, and the small proportion of her human dross. Germany has mistaken these for symptoms of racial superiority. While there is nothing in them to raise the world's civilization into realms unattained, they do assure to Germany a very significant length and strength of racial life for the attainment of

those ideals of which the German inheritance is capable. They give to the German a survival value which other Aryan stocks in Europe do not possess. For this reason an estimate of Germany's exceptional prospects for survival should be of especial interest.

It is inconceivable that Prussianism is to survive the present war. The solidarity that comes to a people with war is a pleasing spectacle, but it is essentially an arrangement for the purposes of war, and not a lasting acquirement. A truer estimate of a nation's unity may be based upon conditions preceding war, for under war's forced attitude of harmony grievances accumulate and serve afterward to intensify old discords.

One-third of Germany's population has for years refused to accept the degree of individual self-effacement demanded by her overlords. The bogie lying in wait for Prussianism is in the thinking millions now fighting its battles. Twice beaten is the government that must return empty-handed from war to the pent-up antagonisms of its dissenting elements. There is good prospect that Germany's prize from this war is to be emergence

from Prussianism into a more companionable relation with other peoples and a broader usefulness as coinheritor of the matchless Aryan blood.

The spring of 1917 may be too early to bid final adieu to Prussianism, but whatever happens, one great result of the war is to be Germany's awakening to a broader appreciation of other Aryan peoples. If with that more amiable outlook upon the world comes a greater degree of co-operation, the way will be opened to a still more effective demonstration of the German inheritance.

For no disaster coming from this war can take away Germany's fundamental advantage of youth; neither can the winning of it infuse new blood into nations feeling the initial palsies of age. In the last analysis, when the memory of the war has dimmed, survival will be, as it has always been, of those who best maintain the purity, strength, and proportion of their effective stocks. Yet it is an impressive fact that after the war Germany will face a universality of condemnation and distrust such as is usually reserved for outlaw peoples who care nothing for the world's opinion.

In the ordinary course, Germany's initial advantage would carry her racial values centuries beyond those of either England or France. But we know that the ordinary course of human events took a most perplexing turn during the last century, and is now running no one knows exactly whither; yet there are signs by which we can to some extent estimate the future of German racial values.

We have seen that extraordinary conditions came upon the new Germany and bore her in a half century through centuries of development. The age-old inclination of the human to look upon achievement and turn from decay leads one to forget that along with Germany's rapid advance travelled all the degenerative influences which afflict civilization. Germany faces to-day, only somewhat more distantly than her neighbors, the spectre of degeneration that is in the wake of every civilized people. Her serious concern over falling birth-rate, increase of ineffectives, and spread of sensuous indulgence indicates that the racial problems of France and England are rapidly becoming the racial problems of Germany.

Germany's survival values can be more safely measured against those of other peoples than in terms of years or centuries. In casting about for comparisons, it becomes evident that Europe has no stock that seems to promise the lasting quality of the German. But in America, Australia, New Zealand—in the stocks which for centuries have been going out from Great Britain to develop her possessions—there is the vigor and richness of genetic values that usually attend migration and selective development under natural conditions. These stocks bid for a future in every way comparable with the future of the German.

Then, in that future, is it to be this fresh English-speaking giant of many lands against the German? But why must racial difference and the impediment of language forever separate the creative forces of the world into opposing camps?

We do not know why. We only know that so far in the history of mankind unlikenesses of tongue and inheritance have steadily resisted the plain teachings of reason and philosophy; and now the religion of Jesus Christ has given way to frantic appeal to

a God who may be anything from Mars to Mammon, according to the particular desire that is in the soul of the man who utters it.

It is more the voicing of a fervent world longing than a justifiable hope, that sometime a new vision of man's purpose on earth—a vision unhampered by miracle and mysticism —may come to these two greatest of all Aryan peoples and unite them in complete understanding for the attainment of a more enduring civilization than the world has yet seen. The preachers of hate and force should die with this war; but would that more enduring civilization come to peoples unstirred by racial differences? The question leads into regions beyond our present inquiry. We may only conclude that unless human nature itself gets a revolutionary twist, the chief vitalizers of the civilization to come will be speakers of German and speakers of English; in what relation, no one knows.

But this much we may learn, if we open our minds to it: wars may alter, hasten, or postpone, but they settle nothing in the larger current of human affairs; the final determiner is racial value. The people, English or Ger-

man, which in some way effects the adequate survival of its superlatively effective stocks, will not need to make war eventually to possess the earth.

Now we turn to those speakers of English who went out from Great Britain to the new lands of the earth; beginning with the earliest and most numerous of them all—our own people. More particularly we shall examine them with respect to their racial prospects, since that is to determine more than anything else their place in the future world civilization.

CHAPTER XIV

AMERICA: THE MELTING-POT

MAKING OF THE AMERICAN TYPE—RACE MIXTURES—THE INDIAN-WHITE—DUAL PERSONALITY—MELTING-POT CAN ONLY MIX, NOT FUSE—MONGRELISM—MIXTURES OF UNLIKE TYPES

"WE, the people of the United States," assembled from all quarters of the globe, proclaim among other things that we are engaged in the experiment of administering the most individualistic system of government on earth to the most diverse population ever got together. And nineteen-twentieths of us who have enough intelligence to recognize the effort as an experiment indicate, by calling it so, our cocksureness of success—else we would not utter the word aloud.

We are primarily inheritors of English blood. The qualities handed down to us by our English-speaking ancestry are the qualities which have made our greatness. No other inheritance has had conspicuous part in American achievement. What is to be Amer-

ica's destiny as coinheritor of England's generous contribution to the world's racial values?

Mixing of diverse peoples, the thing written large on the tombstones of departed civilizations, we hail as the means for evolving an American type. Magnificent courage, this, blended with an altruism that knows nothing of heredity.

Because of America's unusual opportunities for self-expression, our so-called Melting-Pot may seem for a time to yield more of racial values than are put into it. Since the beginning, every civilization has attempted to offset its racial losses by increasing the development of the individual. But never before has a nation deliberately invited the spectre of race mixture to its vitals, and staked its future racial values on the proposition that two and two make six or ten, according to the degree of optimism prevailing at the moment.

To begin with, we must understand the true significance of race mixture. Take, for an extreme example, the union of two diverse races—the American Indian and the White man. This is a mingling within a single being of characteristics which have been strangers to

each other for ages unknown. Here once more we must call to mind the persistence of the character unit. Even in this most intimate relation these very unlike character units, Indian and White, go on through the generations unchanged. The half-blood Indian is not in reality a creature midway; he is a mixture of characteristics as purely Indian and as purely White as if they had found companionship in a being wholly of their own kind. In outward appearance he is a blend of Indian and White complexions and features—an apparent development of a new and distinct type—but in mental response to environment there is strong suggestion of the dual personality which we know actually exists in him.

The curious persistence in the half-blood of habits exclusively characteristic of the White came to the writer's attention a dozen years ago during a close study of the Indian, in the preparation of a sympathetic history of certain Northwestern tribes. The values which had survived in the Northwestern Indian were those adapted to the rather improvident life of the hunter—the dependant upon the chance of the hour for subsistence. He had

few of the characteristics which distinguish the White man as a creature chiefly occupied in looking after his future needs; during the ages of his separate development, those characteristics seem to have been bred out from the inheritance of the Indian about as effectually as opposite and equally persistent influences have bred them into the White man's inheritance. Now, the experience of Indian agents as given in reports year after year shows that it was always the half-blood who evinced a spontaneous desire for a garden and crops; the half-blood who voluntarily looked after and protected his live stock. And the same reports show that the full-blood acquired these habits with the greatest difficulty, and was held to a perfunctory, uncomprehending exercise of them only by vigilant and unceasing oversight. Both were required by government agents to learn the White man's way; the whole point is in the spontaneity of the half-blood's adaptation, and in the full-blood's lack of it.

The half-blood's voluntary exercise of habits exclusively of the White man is a manifestation of his White inheritance; the Indian

in him would never have impelled him to it. This is merely one illustration of the profound fact that, even in their most discordant mixings, character units neither blend nor lose their identity, nor is a single new one formed. So it is with any mixture of unlike peoples. What appears to the eye as a blend is an intimate mixture in new combination, exactly as in individuals deriving their inheritances from a single race.

Thus our "Melting-Pot" would not give us in a thousand years what enthusiasts expect of it—a fusing of all our various racial elements into a new type which shall be the true American. It will give us for many generations a perplexing diversity in ancestry, and since our successors must reach back into that ancestry for characteristics, this diversity will increase the uncertainty of their inheritances. They will inherit no stable blended character, because there is no such thing. They will inherit from a mixture of unlike characteristics contributed by unlike peoples, and in their inheritance they will have certain of these characteristics in full identity, while certain others they will not have at all.

There is nothing new in this. It is a commonly recognized phenomenon in promiscuously bred domestic animals, and is known as *mongrelism*. Every breeder knows that there is no telling what kind of chicks or cattle will spring from the persistently mixed stocks of a careless farmer. They may resemble neither their parents nor each other in size, color, or general characteristics, because of the confused nature of the germ-plasmic streams from which they draw their inheritances. Nothing short of generations of selective breeding for specific characteristics will bring back such stocks to a reasonably stable inheritance.

In the case of man, nature spent untold ages in selective breeding of White, Yellow, and Black to bring each to a fairly stable inheritance—to a degree of unity in general traits that makes for harmony within each race, and sharply differentiates the races from one another. Less unlike influences, exerted for shorter periods of time, produced the groups of less diverse character found within each of these races. With the different types of the White race thus produced we

are most familiar, and we know that within each group there is a more effective harmony than can easily be developed between the groups.

With the growth and closer contacts of peoples, these different types become increasingly mixed. When the mixture is of types having no seriously conflicting unlikenesses or inequalities—as in the case of England's basic stocks—inheritance values are not especially disturbed. They may, in favorable combinations, actually reinforce one another. This fact is universally taken advantage of in developing new and improved types of domestic animals.

But it is to the mixtures of unlike and conflicting characteristics, the superior with the inferior, that disaster comes. This is especially true of the inheritance of mental characteristics in man. Not only is there uncertainty as to what such an individual's inheritance will be; there is no certainty that from the mixed collection at his disposal he will draw characteristics in sufficient harmony with each other to make a workable inheritance. This is the crucial fact in race mix-

ture. We speak of conflict of races; there may be a very real conflict of races, of types, within a single being. An individual so constituted cannot come to effective development, for he has not the unincumbered qualities of any one of the stocks which entered into his inheritance.

It is for this reason that persistent mixing of unlike human types, especially of superior with inferior, results in deterioration far beyond that due to a simple averaging of values. Truly, our "Melting-Pot" of racial values needs vastly more of skill and intelligence for the mixing of its ingredients than we have so far displayed, if the brew is not to be an unsavory mess.

We are often led away from an appreciation of racial unlikenesses, and toward the view that humanity at bottom has most of its attributes in common, by the occasional reappearance in an inferior stock of traits implanted long before by some intruder from a superior type. We may return to the American Indian for illustration of this. From time to time Indians apparently full-blood have come out of the great Northwest who

manifested surprising initiative and ability in matters supposed to be wholly outside and beyond the Indian capacity. This is a stock argument of those who would set the Red man on a racial level with his White brother. The shortest answer to this is that no Indian is sufficiently familiar with his ancestral tree to say whether he is full-blood or mixed. Infusions of White blood began with the earliest Spanish traders of the Pacific coast, and have never ceased. Those who have read the unedited record of the Lewis and Clarke expedition overland to the North Pacific, in the early years of the nineteenth century, will appreciate the trail of White inheritance left in the wake of that intrepid band. Since their day hunters, gold seekers, adventurers have constantly traversed the Indian country with the same incidental result.

Of course these sporadic infusions would eventually be so absorbed into the great body of full Indian blood as to be lost to the eye, except for the lighter complexions of the quarter and eighth bloods in evidence here and there. But the White characteristics would persist as White as ever until actually

bred out of the race. It is quite possible, even probable, that an Indian, in physical aspect a full-blood, would now and then have reached well back into his germ-plasmic streams, as is the freakish way with all of us, for mental traits contributed by some able, adventurous White ancestor. It is no disparagement of the Indian's capacity to *imitate* the White man's way, to suspect him of white blood if he sets out to *initiate* the White man's way.

The Indian seems to present no special racial problem. We have used him here to illustrate the significance of race mixture. He bids fair to become in time an attenuated infusion in the White blood of the nation—the more attenuated the better, for despite his good qualities the Indian had little in his inheritance to benefit the Aryan stock, and much to encumber it. We are to be mercifully spared at least one source of racial impoverishment by the fading away of the American Indian.

So we may turn with this much of relief to an examination of other ingredients in the famous "Melting-Pot."

CHAPTER XV

AMERICA: THE NEGRO-WHITE

COMPLETE RACIAL ESTRANGEMENT OF WHITE AND BLACK —THE TRAGEDY OF TWO BEINGS IN ONE—STATISTICS ON NEGRO WORTHLESS—NEGRO-WHITE CHARACTERISTICS—BLOOD TIES MAKE RACES INSEPARABLE—A WEIGHT UPON RACE VALUES

IN the Negro-White this country faces a race problem that overshadows every other in its mixed population. The problem is not between full White and full Black; the two opposites of the world's peoples have not enough in common on which to base a substantial difference. It concerns the Mulatto, a being who is neither the one nor the other, and yet is part of both.

Two more diverse races were never called upon to remingle their inheritances. We do not even know that it is a remingling, for that implies racial acquaintance in a former age. Yet it matters little whether or not White and Black were derived from a common ancestor; the period of their divergence as separate races is so lost in the back recesses

of time that no claim now to singleness of origin can soften the fact of their complete racial estrangement.

So distinct from each other are their inheritances that never in history have full White and full Black lived in the intimate relation of equality. Yet within the limits of his person the Negro-White carries the elements of both in the closest association. We know, of course, that these elements hold their identity even in this strange companionship. Black remains Black and White is still White. We call him Mulatto, but classify him in law and society with full-blood Negro; here we shall call him Negro-White, to emphasize the fact that in the fundamentals of his inheritance he is truly a hyphenated citizen. And so absurd a misnomer has the word "Negro" become that we must speak of the unmixed African as Black.

It is presumable that most White stock mingling with Black is of the non-assertive, inferior quality which would of itself settle complacently into any environment, even into such as this; the average Negro-White takes as easily the conditions within his soul

as the inferior White takes the conditions in his neighborhood. But we know that in the days of slavery much of the best Southern white blood found its way into colored veins. Those dominating, assertive traits still wander unchanged through the germ-plasmic streams of many an humble colored folk. What a chaos of emotions, then, must there be in the soul of him whose sadly mixed inheritance happens to include some of these passion-sown jewels of the White man! Is there a more excruciating intimacy than that of dominantly White, bred through unnumbered generations to association with the best of Aryan, fettered within the limits of a soul to a company of uncomprehending Black?

The Negro-White thus afflicted is a living protest. His is not the protest of a Negro—no Negro protests his race. It is the cry of a forceful Aryan in soul-entanglement with an utterly strange being. How little do we comprehend the character arrangement of this racially perplexed individual! He does not even comprehend himself. When, with quivering voice and muscles tense, he declaims against the injustices done "his race,"

he falls into the common error that "his race" is the Negro. He, too, yields to general opinion and the law that a single line, drawn close up to full White and farthest away from full Black, divides the two races.

As a matter of fact, a line between Negro and White would have to thread its way through every cell in the Negro-White's body. Classification of him with either race is absurd, no matter at what degree of color the line is drawn. The Negro-White belongs to neither race. He has the unchanged qualities of both.

We little realize into what error this classification of the Negro-White leads us. His thousand acts of initiative in conforming to the Aryan way are impelled by his White characteristics, yet so accustomed are we to regard as Negro every person with a trace of colored blood that we set down these acts to the credit of the Negro. Most of the literature and all the statistics covering Negro accomplishments are worthless, since they deal mainly with doings of White men incumbered with Black inheritances. There is no initiative in the full-blood Negro to follow

the White man's way, however well he may be taught to do so.

This last statement will be vigorously protested with an array of "Negroes" who have demonstrated a White man's capacity. But as with the Indian, no Negro in America can say with any certainty that he is full-blood African. Continued infusions of Black into a once mixed line may so reduce the proportion of its White characteristics as to obscure them from the eye, but so long as any remain they are identical with their predecessors that first strayed over from the Aryan, and still effective for determining character, although of less net effect because of their load of Black. Now when a "Negro" attains to more than an imitative success in those matters which pertain exclusively to the White man, and through the ages were beyond the attainment of the African, it is a sensible conclusion that he is dominated by his White characteristics. Booker Washington is said to have had a remarkably able White father. Surely no one who has watched his great educational work would say that the Black inheritance of Booker Washington was thus

demonstrating itself. And very few colored people who manifest White initiative claim or appear to be full Black.

It is just this entanglement in the flesh of White and Black that makes the hopelessness of any solution for the Negro-White problem. Nature is wise in decreeing sterility for the offspring of racially discordant matings. The offense against her cannot become self-perpetuating. She would have been more than kind had she put a like ban upon the evil matings of White and Black, for that would have left the races virtually full White and full Black, with their common desire to live each after its own fashion. Then there could have been no race problem. With the fall of slavery the separation would have been easily effected, and the integrity of the White race maintained.

But nature decrees that the Aryan shall pay dearly for his forcible crossings with inferior peoples. That decree is written upon the vanishing ruins of every dead civilization. And so now in America, a tenth of our population is of Negro blood in some degree, grafted upon us by the unbreakable ties of

blood infusion. Why talk of deporting to their African home a people whom no one can separate into White and Black? Why talk of the Negro-White as either Negro or White?

So to the ever-increasing proportion of our own inferior stocks we must add in one lump this depreciated mixture of ten millions, to hasten the day when the critical disproportion of our ineffectives shall have been attained, and we, too, go the way of all others.

CHAPTER XVI

AMERICA: THE LABOR IMMIGRANT

EFFECT ON RACE VALUES—RACIAL REQUIREMENTS—A MEASURE OF RACE VALUE—SOUTHERN ITALIANS—HISTORIC MIGRATORS AND LABOR IMMIGRANTS—OUR IMMIGRATION LAWS—AMERICA'S RUSH TO DEVELOPMENT

THE unthinking altruism of a generation or more ago that viewed this country as a free haven for the oppressed, disgruntled, and unwanted of all nations is gradually yielding to the instinct of national self-preservation. This instinct, in its unintelligence, leads naturally to the social rather than to the racial view. A very considerable number of disabilities is now listed in our immigration regulations for excluding undesirable aliens, mainly because we are beginning to comprehend the tremendous social distortions which result from the injection of immigrant masses faster than they can be assimilated. In the literature on immigration there is little appreciation of its racial significance. But it is the

realization that every foreigner imported to dig our ditches is also a potential father of our population that concerns us at this moment. His uncertain social qualities as an ignorant ditch digger are of infinitely less significance than his qualities as a race builder. We may profitably turn from the much-discussed social aspect of immigration to study its effect on racial values.

First, let us make use of our new knowledge to ascertain what the maintenance of our present racial values requires of us, and then see how well the quality of the incoming alien squares up with the requirements.

If we have learned anything from this study it is that a civilization lives only so long as it is able to develop from its available sources a fair proportion of exceptional individuals whose function it is to leaven the human lump. We also know that civilization has the disastrous habit of dissipating these best values, and in its present go-lucky method of propagation is helplessly dependent for its existence upon fast-diminishing sources of supply. These essentials of race are as vital to us in the United States as they were

to every civilization that eventually died for lack of them.

The imperative requirement, then, from any influx of human stock is that it shall be competent to replenish the hereditary values which in the ordinary course are being drained out of our native population. It is not enough that it shall be capable of reproducing a dead level of worthy mediocrity; we ourselves are multiplying that grade of individual in more than sufficient numbers for our racial good. We want new possibilities injected into the source from which our leaders must come. The new stocks should be capable of sending their fair share to the pinnacles of our civilization. And the very least that we should require of all immigration is that it brings to us genetic values in as good proportion as they exist in our native population. If they bring us any less, they bring us racial depreciation.

How are these genetic values to be recognized? Certainly not by the state of development to which the individual immigrant has attained. Environment may have held him from an effective disclosure of his capacity.

But in this age of world-wide opportunity for ability to demonstrate itself, there is a criterion for making a fair estimate of the racial possibilities of a given people taken as a whole:

If our immigrants come from countries which are themselves in process of growth through the upward migration of exceptional individuals from their masses, we may reasonably expect that the stocks which are coming to us from those same masses contain potential capacities which will add to our racial values.

But if these immigrants come from countries or communities which have long since been denied a vigorous growth by reason of having drained their masses of their best material, it is safe to assume that those masses have reached a condition of breeding true to a mediocrity which will continue under any and all conditions. The importation of stocks from those communities will merely add to the growing inability of our own masses to produce the superior stocks which alone make a civilization possible.

A proposition of this kind has to meet the absurd notion that, somehow, the free oppor-

tunities and high ideals of this country will develop to American standards any sort of material that happens to come to us. But the best that our institutions can do is to develop stocks which have capacity for development; if the stuff is not in them, and has been demonstrated in their own country to have been absent from their germ-plasm for generations, nothing under heaven that we can do will put genetic value into them or into their offspring. Their children and their children's children will not have those characteristics which are essential to creative leadership, and will simply add to the depreciated human material which we already have. No amount of education or environmental work of any sort can push that stock beyond the limit of its narrow capacity.

With these basic principles in view, let us take a look at the various immigrations of laboring classes to this country.

Until a generation ago by far the greater proportion of our labor immigrants came from the north of Europe. These immigrants on arrival did not present any more favorable personal appearance than do the immigrants

whom we are now receiving from southern Italy, the Baltic regions, and the Levant. But the Germans and Scandinavians—taking as examples two of our most worthy immigrant stocks—came from countries which were themselves in full vigor and have since continued developing at a rate commensurate with other civilized nations. The very fact of their increasing development indicates with certainty the genetic value of their stocks, and this value has been amply demonstrated in the development here of the immigrants from these countries. Under our greater opportunities they have given us the benefit of hereditary values which at home have made their countries to prosper.

But immigration from the countries of northern Europe has very largely ceased. In its place we are receiving in increasing numbers each year, to the extent of a million or more, immigrants from southern Italy and from numerous other countries adjacent to the Mediterranean. Not one of these countries is in a condition of healthy internal growth. As a fair example of all of them, we will consider southern Italy.

The populations of southern and northern Italy differ so widely that they can scarcely be thought of as one people. They scarcely regard each other as one people. So superior are the people of northern Italy that it is safe to say that the existence to-day of Italy as a whole is due to the strength of its northern population. Southern Italy as a people by itself would hardly hold a place on the map of Europe.

Southern Italy is in the condition of having been drained of its superior blood for hundreds of years. It has long since ceased to produce exceptional individuals in any significant number. Potential leaders do not need to emigrate from a country where ability is the scarcest characteristic. The mass from which we draw Italians has so thoroughly parted with its superior stocks that for generations it has been breeding almost as true to type as rabbits breed, and with as little hope of developing unusual individuals.

This condition is equally true for the forty-odd types which are now coming to us from non-progressive communities. Indeed, many of them never were possessed of particularly

worthy inheritances; their peoples have never seen racial heights which at any time would have justified the mingling of their inheritances with the progressive Aryan.

Anti-restrictionists assume to compare favorably our labor immigration with the historic migrations which have produced every great civilization, including our own. No more futile argument could be attempted. Initiative, daring, exceptional inheritance striving to express itself in new undertakings, conscience that would not be suppressed—these were among the qualities which selected the migrators of history for the building of civilizations. Present-day immigrants, more often than not, are selected by steamship agents for their fitness to get by the immigration inspectors, and they come to attach themselves to a social order already established. Not one of the qualities which stirred the historic migrator to action is essential to so mild an adventure. Such selection as we have is mostly selection from a poor discard.

Equipped as we are with knowledge of racial significances, it should be apparent without argument that continued importation of

these inferior genetic values, added to our own increasing product, would some day bring us to the critical disproportion between non-progressive and sustaining stocks which determines always the life of a civilization.

The vagueness of our notion as to what really constitutes racial value is displayed in our immigration laws. They are designed solely to exclude physically and mentally unsound stocks, and certain persons of color. Beyond that, "A man's a man," in the eyes of Uncle Sam. The world's age-long story of what happens to depreciated mixtures of peoples has not penetrated under that old beaver tile. So between the money lust of foreign steamship companies and the eager desire of our huge industries for manual laborers of a type that will "stay put" industrially, we are loading up with racial material that is also going to "stay put" in every other respect, in spite of our million endeavors to make something more than imitative stuff out of it.

Here, again, protest will be entered. Do not exceptional individuals arise now and then from these apparently hopeless sources?

They do. But they arise so infrequently that they prove only the general barrenness of their hereditary values. We should hold to a view of proportion in our estimates of these people. One Mary Antin does not compensate for the tens of thousands of Russian Jews who never get beyond a driving acuteness in small trade, and range down from that to gunmen for wages and incendiaries for insurance.

What if our immigration laws should succeed perfectly in excluding the physically and mentally unsound? The complete attainment of their purpose would bring us only to the threshold of race protection. In physical and mental soundness there is no indication of the qualities which we must have if we are not to be overtaken by the dead level of mediocrity that already claims nine-tenths of the world's peoples.

What are we going to do about it? It is difficult to reshape laws which have no basis in the fundamental needs of the situation. If we are to sustain the quality of our heritage and give permanency to the advantage we now have in the world's affairs, we must begin

afresh with the conception that every drop of imported blood containing less of promise than our native blood lowers our capacity to resist degeneration. A standard set upon this basis would indeed be beyond the dreams of the most ardent restrictionist, and far beyond present attainment. But this study is dealing with facts, not compromising with expediency, and any lower standard will depreciate our racial values with arithmetical certainty.

It is not the purpose to argue for a comprehensive scheme to protect our inheritances against depreciation by immigrant stocks. Our commercial habit of fifty years past is against the practicability of any scheme that approaches adequacy. But why do we force to abnormal proportions the development of our resources by importing hordes of inferior peoples, only to have them plague the life out of us when lessening raw material shall have returned us to more normal conditions? Is it because we have no vision of that comparatively near future? Then what of a thousand years hence, or ten thousand? Time is coming upon the human race with centuries

still unnumbered, whether we reckon with them or not. No other undeveloped lands invite us to rush our present task to completion. Why load the business of a century upon the shoulders of each generation, when the centuries are without end, and the earth's resources are limited?

Suggestions of this sort are not in tune with the kind of Americanism that worships bigness of achievement and fancies itself particularly circumspect if it looks ahead more than a generation. The movement for conservation accomplished chiefly the saving of lumber forests, for that was the failure nearest impending. But forests can be grown again. The prospective exhaustion within a few generations of irreplaceable ore, coal, and oil deposits seems to carry no special appeal. Then why should Americans be expected to worry over the prospect of racial failure?

It is an idle boast that in forty years we have seen more of material progress than Egypt saw in her four thousand. The point is that Egypt saw four thousand years. In this there is a permanence that has no relation to our high-speed development. With us,

progress and permanence do not seem to have reached a working agreement. There is as much suggestion of continuity in our attitude as in that of an aeroplanist pointing upward at an angle of forty degrees. The difference is that the aeroplanist's attitude is a mere preliminary to a definite plan; he is not leaving it to some catastrophe ahead to show him a new course.

The powers that control the material affairs of this country seem to have left the contemplation of these things to those who can do no more than give out futile warnings. Meanwhile, vision of the future is shortened by the brilliancy of the present, and deliberate living is becoming a lost art. So there is left the conclusion that to our other sources of racial impoverishment we must add, and by all the signs must continue to add, masses of humanity from the racial wastage of Europe. By that much more we dim the prospects of the English-speaking Aryan in the civilization of the future.

CHAPTER XVII

ENGLISH, OR GERMAN?

ONE OR THE OTHER MUST BECOME DOMINANT—RACIAL PROSPECTS OF ENGLISH-SPEAKING PEOPLES—THE UNITED STATES, CANADA, AUSTRALIA, NEW ZEALAND —OUR PARTICIPATION IN THE WAR—THE MONROE DOCTRINE—THE UNCERTAIN FUTURE

IF differences of inherited characteristics are to continue to hold German and English-speaking peoples to separate ambitions and ideals, it is in the nature of things that in the course of time one or the other shall become racially dominant and give the color of its interpretations to the culture of a receptive world. In view of unlikenesses in these interpretations, especially with respect to the relation of the individual to the state and of states to each other, it is of vital concern to the civilization of the future which of these two shall come to dominance. Unless among the significant reversals of the age there occurs one in human nature itself, the ideals to be impressed in a not distant future upon the earth's impressionable multitudes will not be English and German, but English *or* German.

The decision, if it must come, will eventually rest upon survival of racial values. What, then, are the comparative racial prospects of Germany and the various English-speaking peoples?

One outstanding difference is that Germany, self-contained, fully populated, will continue to hold an advantage she has held from the beginning, in being able to maintain the integrity and purity of her stocks against deteriorating mixtures. Without exception, the younger English-speaking peoples—and even England herself—have sought in varying degree the temporary advantage that comes from importing inferior stocks to do their less pleasant tasks.

Let us consider first our own racial prospect. In the three preceding chapters we have studied the results in the United States of this commercially profitable but racially suicidal mingling of unlike peoples. The African infusion, and the past, present, and future importations from non-progressive foreign stocks, together constitute what might be called an extraneous load upon our racial values. It is significant that a similar load

of anything like its proportions does not rest upon any other English-speaking peoples, except, perhaps, South Africa. This seems to be a special handicap put upon the United States of America. Although disproportionate increase of superior and inferior stocks remains the chief factor in racial depreciation among all civilized peoples, our own special handicap is not to be passed over lightly. The tendency of twenty or more distinct peoples to maintain a relative separateness of ideals, while living as neighbors and outwardly subscribing to American citizenship, is only a few degrees less threatening than would be a free intermixture of all their inheritances. A long and persistent intermixture would tend to develop social unity in the much-heralded "true American" of the Melting-Pot, but may Heaven preserve us from a unity that comes with the passive worthlessness of a downward-bred mongrel type. We can better afford racial separateness, with all its menace to social peace.

Yet these rigid alternatives hold us to a most perplexing condition of suspended effectiveness; a workable social understanding can-

not be forced against the persistent separateness of so many peoples, while a decent regard for the future of the race should turn us from the dull harmony of mongrelism. There seems to be no way out; but that very fact should restrain us from getting any farther in. In the light of present knowledge, further loading up with inferior stocks would be deliberate race suicide.

Whatever we may do to check further disastrous type mixtures, our disadvantageous start in this matter is bound to affect our future position with respect to both Germany and the English-speaking peoples. Yet against these racially and socially disquieting influences, the United States still has Aryan values as effective as those of any inheritor of England's widely distributed legacy. Those early stocks were of the sort of genetic material to build a great Republic. What if they did not foresee our careless invitation to peoples who could never respond harmoniously to their lofty ideal of culture? They thought that this was to be a land for their children's children, and they did their best to carry out the idea by following the Biblical injunction

to people the earth. They were prolific; their increase overflowed westward again and again, as far as the Pacific coast, and their descendants in turn, effectively mingled with the sturdy product of the earlier migrations from northern Europe, have endowed this country with a fund of genetic values that needs only to be maintained—even in its present proportion—to insure permanence to the most fortunately situated people on earth. But to hold these values to their present proportion is the most difficult order ever put up to the American people.

Of the other English-speaking countries, Canada is a land of material opportunities comparable in many respects with our own. Racially she has the advantage of us in the purity of her British-descended stocks, and in the prospect of continuing that purity if she has the wisdom to choose to do so. The cloud on her racial horizon is her legacy of original French stocks, which persist in remaining at a genetic and cultural level below that of the dominant English-speaking population. They may fill a worthy place in Canada's economic scheme, but they do not fur-

nish their proportion to the essential ability of Canada's people, and to that extent are a hinderance to her racial future.

But in Canada, as with us, the Star of Empire has moved westward; and in that great West is the purest and best of her Aryan inheritances, needing, as ours, only to be perpetuated to make of Canada one of the great peoples of the world.

The racial difficulties of South Africa do not augur well for her place among the English-speaking communities of the future. Her dominant people have displayed an admirable comprehension of race values in attempting to stay the almost overwhelming flood of inferior stocks, but the odds against them are so immense that nothing short of revolutionary tactics will save South Africa for a great Aryan future.

The pure White of India is an exotic, and can never be anything else. Neither India nor any other tropical country has an Aryan future. The beautifully mystical culture of India is essentially non-Aryan, and is not under discussion.

In Australia and New Zealand we come

again to lands brilliant in promise of a great future for the English-speaking Aryan. Both have their race problems, and both are meeting them with conspicuous intelligence. Countries of dimensions so magnificent, with resources scarcely touched and peopled by British stocks still in the full vigor of youth, have only to conserve the one and adequately perpetuate the other to make sure of a future well out into the unknown that lies ahead of us all.

The United States, Canada, Australia, New Zealand—four young giants of the earth, growing and with abundant resources for further growth. Were these four, with England as their mutual bond, joined in singleness of purpose to carry forward to still greater achievement the humane culture that distinguishes the English-speaking Aryan, who could effectually set up against them? Germany has youth, but it is the youth that compares well with the old age about her, not with these four lusty sons of Great Britain. Germany may more easily preserve the purity and strength of her inheritance within her

realm, but her realm is full and her overflow must go out to an inevitable mingling with other peoples, unless by sheer force she gains foothold on forbidden ground. Any one of these four English peoples has undeveloped resources greater than the resources of all Germany. But resources alone determine nothing in human affairs; they are the instruments of resourceful peoples. What is more clear, then, than that English-speaking peoples, with their superior opportunities, have only to perpetuate their genetic values in order to make sure of a predominating influence in the future civilization?

One of the most profoundly stirring episodes of this war has been the coming of England's sons from every quarter of the globe to revitalize the land that gave them life; not only her sons, but her subject peoples from every dominion have flocked to the English standard, for there was full recognition that the war is to decide between a further-reaching Prussianism, and the world culture of which Great Britain is the chief exponent. And conspicuous among these who have given of their best blood that this world culture may

endure unafflicted with Prussianism are Canada, Australia, and New Zealand—three of the four greatest descendants of Great Britain. Then the United States, after fevered years and months of assisting in eminently proper and neutral ways, came out squarely for her natural allies.

As a nation not bound to England by political ties, the war was, diplomatically, no affair of ours. But in stressful times like these, the age-old ties of race raise their appeal above the dictum of governments. The requirements of political neutrality were holding us to an attitude as unracial, as artificial with respect to our deepest emotions, as ever a strong people assumed toward their own kind in time of need. By entering this war we not only did the obvious thing in the present crisis, but we also set ourselves right with a far more enduring situation; if we had not put effective meaning into the blood relationship while the war was on, that relationship would have been thinner than water for years afterward. The hope of the English-speaking peoples is in unity; a cultural union to last through the cen-

turies, but also temporary unions of force whenever force threatens their cultural ideals. Those differences in racial character which outlive wars and their futile settlements demand that nothing be left undone which will lead to a more workable understanding among Britain's descendants. At this late day, however much we may do, we cannot match the frightful sacrifices already made by the Allies. But in their broken condition after the war we shall have opportunity to use our vast resources for their upbuilding —not as a favor, but as a deferred obligation. And if we let commercial selfishness turn us from this demonstration of brotherhood, we would not deserve the respect of English, or French, or of any other people that has done its full part from the beginning of the war.

The time may come, too, when we ourselves shall need the active backing of our English-speaking cousins, if we persist in maintaining a situation so unracial as that imposed by the Monroe Doctrine. The masses in the Central and South American Republics are for

the most part mixtures of decadent Spanish with Negro and native Indian stocks. In certain localities, where intermixture has been going on for several centuries, it has evolved a fairly homogeneous type of depreciated human, who may indeed be hailed as the "true American" of the Melting-Pot. He is a few degrees lower, perhaps, than we in the United States could evolve in a like number of centuries of promiscuous breeding, but the low-class Spanish-American type is a faithful illustration of the ineffectiveness that comes from persistent mingling of unlike inheritances.

The saving fact for these so-called Republics is that they all have a smattering of fairly capable leaders, mostly of Spanish blood, whose chief aim seems to be to impose themselves upon, rather than leaven, the always excessive and sometimes overwhelming masses of the inferior. Consequently, these governments, with a few exceptions, alternate more or less frequently between the anarchy of bandit leaders and a despotism so uncertain of its tenure that it must turn the opportunity of office to quick profit. And knowledge of race tells us that all talk of such peoples

emerging some day into higher levels is merest cant.

This is not a discussion of the Monroe Doctrine. It may be expedient for us to insist that we shall tolerate no expansion of European Powers on this hemisphere. But what we say in effect is that some of the richest portions of Central and South America shall remain undeveloped in the hands of incompetents, unless outside private interests are willing to undertake the work under the pilfering tyranny of their farcical governments.

It is a novel attitude of protection for our government to assume, unbidden, toward incompetency on so grand a scale. Such has never been the habit of the dominant Aryan. It would be, perhaps, ethically correct if the ethical consideration were sincerely back of it, but that pretense would deceive nobody. We were not so tender of the American Indian's right to his undeveloped country. We imposed upon him a civilization which he did not want, while dispossessing him of lands which he most earnestly did want, giving always the color of legal enactments to what in its essentials was never a whit more than

the ages-old driving of the weak before the strong.

By the way, if after the teachings of this book the reader wants further evidence of the persistence of human character traits down through the ages unaffected by environment, he can find it in the Indian record of his own United States. The unswerving determination to have and to hold, and the comprehending humanity that softens the bitterness in its wake, are both in us, unchanged from the old Briton.

However kindly our feelings may be toward our Southern neighbors, the Monroe Doctrine was not intended to express them. It is a device to save ourselves the inconvenience of powerful neighbors; and a clever one it would be if it did not happen to entail the virtual closing of a huge portion of the earth to reasonable development for the good of mankind. There's the rub. The world has never before had to deal with its like, but it is against all experience in human affairs that a barrier so artificial set across the natural course of ascendant peoples should hold indefinitely.

With the light of our new knowledge of racial values thrown upon this problem we should restudy it most earnestly. If it appears that sometime domination by ascendant Aryans must come to those oft-distracted peoples, which shall it be—Prussianism, that must break whatever it cannot bend to its unyielding Kultur, or the strong, satisfying guidance of the speakers of English? The decision will affect the welfare of both Americas. Its importance gives us another reason for making our kinship with English-speaking peoples a more effective relation than it now is.

So we look out upon a future clouded with perplexities which can scarcely be defined. Against that uncertain future we must prepare. An unshakable bond of mutual understanding between the speakers of English is the most obvious preparation. But that alone will not suffice. We know that in the affairs of men mere numbers are of little avail, and the accumulated trappings of civilization have in themselves no lasting strength. The source of all strength is in an abounding racial vigor. It is the one sure

reliance for the meeting of whatever may come. It is the motive power behind all successful human effort, and the failing of it is the palsy that marks nations for destruction.

The truth of these things is making uneasy those whom superiority has heretofore made confident. They are beginning to see limits to their most essential resource; to see that without racial strength the mere numbers of the world's inferior hordes might indeed prevail against them.

The threat of racial failure has given life to a new enterprise for the conservation of human values—Eugenics, "Well-born." So far it is the beginning of a promise. But in its main idea are possibilities now unthought of, awaiting only man's necessity and determination, to serve the race.

CHAPTER XVIII

EUGENICS

POSITIVE AND NEGATIVE METHODS—ABUSE OF EUGENIC WARNINGS—UNWARRANTED ALARMS—EUGENICS BY COMPULSION—ITS INEFFECTIVE APPLICATION—SOCIAL WORKERS—EUGENICS FOR THE WHOLE COMMUNITY

THE aim of eugenics is to improve the hereditary qualities of the race. Eugenics can hardly be considered as a science by itself. It is rather a propaganda that makes use of various departments of knowledge for the furtherance of its ideals.

In its positive aspect eugenics undertakes to promote intelligent matings among the fit and to increase the number of their offspring. Negatively, its object is to educate and warn against unfit matings. These are the two methods usually dwelt upon in eugenic literature. A third, which might be termed eugenics by compulsion, urges the imposition of definite prohibitory measures by the fit upon the careless fecundity of the unfit. In this there is greater promise of effectiveness than

in all other eugenic devices combined. Each of these methods will be reviewed in turn.

Positive eugenics, seeking as it does an increased propagation among the superior stocks of the race, offers at first glance an exceedingly attractive prospect. No doubt the propaganda for a higher conception of racial duties among the better stocks will have a certain good effect, but it comes directly against the universal experience of man that congeniality of acquired tastes, the appeal of affection or personal attractiveness, sometimes wealth or social position, and, not least, the accident of propinquity, are the most natural determiners in the choice of mate. None of these is much concerned with actual inheritance values. It would be difficult to conceive of the naturally inclined man or woman putting away these considerations and deliberately setting out to pursue the eugenic ideal. If consideration of heredity appears at all, it is afterward, and as a censor, to let pass or condemn the proposed mating. But this at once puts the case into the realm of negative eugenics.

In its negative aspect, with its warnings

against matings which would be apt to result in unfit children, eugenics first gets into range of practicability. A great many unfortunate marriages which are now consummated in blissful ignorance would be avoided through a proper understanding of eugenic principles. Undoubtedly a workable advisory system will in time be devised for the dissemination of eugenic knowledge. But the propaganda is also capable of doing infinite harm in excusing or alarming those who have no really substantial impediment to fit parenthood.

To begin with, these eugenic warnings reach more particularly the intelligent, alert, sustaining elements of society—the very individuals who have least need of them. They awaken little interest among the great middle masses, and touch not at all the incompetents who are the principal source of depreciated human material. This is the fundamental weakness of eugenics as a voluntary measure.

Those of a community who have the best genetic values, already pressed by social and economic considerations to put aside their racial duty, now meet the eugenist, setting up a new obstacle. It is a trick of human

nature that those in search of excuse should be the most easily alarmed. Any individual in the land wishing to escape his duty to the race can manage to find in his ancestry one or more of the racial imperfections to which eugenics has directed its "Thou shalt not." This may easily be the determining factor in killing off many a line rich in inheritance values.

Then, too, in these days when the economic problem rises up between a normal young man and his honest family desires, his courage is not at all assisted by the numerous questions which eugenics would put to the woman of his choice. Admonished to look into her ancestry, he discovers that all four of her grandparents died of something. Of course this is no news to him; the novelty is in contemplating the chilly fact as a eugenic proposition, and it gives him a new and terrifying view of the young lady. No matter if her grandparents lived with no more than the usual discomforts to a reasonable age; he sees at once four different means for her taking off, and four distinct afflictions lying in wait for his prospective children. Thus the eu-

genic idea, besides excusing him who wants no children at all, overworks the imagination of him who would have the best of children. Eugenics, in its rightful search for imperfections which would mar the effective years of human life, unpleasantly discloses age, infirmity, death—things which nature has beneficently put in the background of the mind.

Probably no other propaganda of a semi-technical nature has met with as much destructive unintelligence. Its almost morbid appeal to the imagination is seized upon by space writers to spread grotesque misinformation broadcast. Newspaper items relate all sorts of cases which illustrate the popular misunderstanding. An expectant mother will devote herself to poetry, music, and all beautiful things. Sometimes the father catches the notion of the hour, and goes in for lofty thinking. The mother, so far as any effect on her child is concerned, might as well take to shoplifting, or knitting tidies, or marching with the suffragettes.

It will be a grand day for parenthood when parents come to realize that the character equipment of their child is as much a deter-

mined fact at the time of conception as it is that a tree shall bear peaches or apples before it has pushed its first shoot above ground. The matter of heredity must be attended to before marriage. All effects thereafter are environmental.

The appeal of eugenics for a voluntary application of its teachings seems to be fated to abuse, or to misinterpretation, or it goes unheeded by those having most need of it. We are coming to a realization that something more effective than a warning finger must be behind its well-meant advice.

Eugenics by compulsion is that "something more." It does not wait upon the absurd expectation that intelligence and co-operation will manifest themselves in quarters where neither exists. Its ideal of complete effectiveness is in putting the reproductive function of the entire community under the calm judgment of authority, just as is every other human activity that touches upon social welfare. Naturally, these judgments will fall most upon those least inclined toward them. This is the universal experience of restrictive government, and the object of it. There is

no reason except the obsolete one of custom why the function most vitally concerning the human race should not submit, as all lesser functions have submitted, to intelligent guidance.

Toward the full attainment of this ideal we have travelled about one short step. There is a growing recognition of the necessity for cutting off the increase of downright human unfitness, but public indifference to even this first essential in race preservation is evidenced by the segregation of less than one-fourth of the country's obviously feeble-minded. In Massachusetts, for example, there are some fifteen thousand persons who admittedly should be segregated. There is room for less than one-sixth of these in the State's institutions. Organizations acquainted with conditions attending the free sex-relations of the remaining five-sixths have spent years in attempting by every means of publicity to arouse opinion throughout the State. They still implore and beg in vain of the lawmakers for one more institution which shall take care of a few hundreds out of the many thousands still at large.

One cause of this blindness to the necessities of race is the present mania for development of the individual, setting environment above everything. Those who should be looking after both our racial and environmental welfare have gone education-mad—and the vehemence of their enthusiasm has set them mostly at loggerheads. There is a certain humor in the fact that a people so particular as to the quality of materials which go to the making of its pianos, pigs, and flowers should be willing to take its human material blindfolded. A saner view of both education and heredity must be developed before real progress can be made in conservation of racial values.

Of all persons in the community, it does seem that social workers, having so much to do with the kind whose prolific increase is doing serious racial havoc, should approach every one of their problems with a comprehensive appreciation of inheritance values. Keeping an utterly incompetent family together is little more than multiplying it into six or eight families for social workers of the next generation to look after. Enthusiasm

for social work does not need dampening; it needs redirecting to the work of stopping altogether the propagation of such unfit material. A conception that one is working toward the elimination of these unhappy families for all time, instead of temporarily bolstering them up for further increase of unfitness, should heighten enthusiasm for social work.

If child-rescuing agencies, bent on taking away the offspring of these miserably unfit parents, would come to realize that in too many instances Little Wanderers' Homes clear the way for other little wanderers to appear, they might see the necessity for devising means to stop completely the output of such families.

The usual answer of social workers to suggestions of this sort is that facilitating the increase of the unfit is an unavoidable incident of their work. This answer condemns their method without satisfying the complaint in the least. This is not the day for unquestioning acceptance of results so dangerously ambiguous.

We do not apprehend the actual degree of supervision of parenthood which eventually must come if the present standard of human

quality is to be maintained. Suppose that every defective in the land were segregated during the entire reproductive period—the full attainment of present eugenic endeavor. Then suppose that the great army of scarcely committable "borderliners," the ineffectives, were wholly cut off from reproducing by sterilization or other means—a wild supposition, something unattainable in the present state of opinion. This would rid society of its tremendous burden of the specially unfit. But what would it add to the specially fit at the other end of the scale, the prime essential in any civilization? Nothing. Civilization's critical disease is the failure of its best stocks, not the fecundity of its worst. And elimination of unfitness scarcely touches this disease. An orchard prone to decay cannot be forever trimmed out unless new trees are planted.

But a meaning not thus far disclosed can be read into the eugenic ideal. Its complete effectiveness is in putting the reproductive function of *the whole community* under the calm judgment of authority. "The whole community"—that includes the best as well as the worst of us. The final chapter is a speculation based on this idea.

CHAPTER XIX

CONCLUSION

NATURE REQUIRES FECUNDITY OF ITS STRONG—STATE INTERFERENCE WITH PARENTHOOD AN ESTABLISHED FACT—TRACING ITS PROBABLE EXTENSION—IMPENDING NEED IS FERTILITY OF THE SPECIALLY ENDOWED—A LOOK INTO THE FUTURE—OUR OBLIGATION TO THE RACE

NATURE maintains vigor of species not only by eliminating unfitness, but by requiring of the strong a fecundity in proportion to their strength. Do we expect to save our species with a half-measure? Are we consistent in denying parenthood to the unfit, while the specially fit are permitted to neglect their racial duty?

In this there is suggestion of some entirely new order for the propagation of the human race. This is the coming of a new age. The old has vanished with its simple demands upon human capacity, and the course of man is left in a sense uncharted among strange difficulties. The forces which have destroyed every civilization in the past are working to-

day with double intensity. For the first time in history, unexploited human values cannot be drawn upon with assurance of others in reserve. Never before were these values so lavishly expended.

We cannot know to what devices a race so encompassed may turn for its salvation. But in the light of what has already happened we may trace the course of human breeding at least a little way into the future.

Until less than one hundred years ago any organized attempt to segregate the feeble-minded for the avowed purpose of stopping their sexual activities would have been looked upon as a blasphemous interference with the plan of the Almighty. Impossible people were restrained, but their sexual deprivation was an incident of their confinement, not the object of it. Now, we check the reproduction of defectives with as little compunction as a stockman resists the incursion of scrub Indian ponies into his breeding-stables. The elementary idea that there is no moral, social, physical, or religious obstacle to the imposition of sexual control is becoming fixed in the public mind. It is truly a wonderful thing that

at last the race is using a rudimentary discrimination in the choice of its parents.

This control is being rapidly extended to include all who are regarded as in the committable grade. A few more years, or perhaps a generation or two, will end the sexual liberty of the obviously feeble-minded.

The next real advance will be the control of parenthood among the vast group of "borderliners"—people distinctly antisocial, yet hardly committable except for special offenses. They will be reached somehow as the recognition of their menace grows, even if it becomes necessary to confine them for the whole reproductive period. But in all probability sterilization will have an important part in their elimination. Means are already at command for depriving either sex of the power to reproduce, without causing the functional disturbances which attended the older and more drastic methods. The full application of this racial remedy can come only after another change in the general attitude of mind toward the imposing of sexual restrictions. Yet this advance will involve nothing so revolutionary as the first step that took us

away from an almost fatalistic view of parenthood. It will follow logically the elimination of the more unfit.

The elimination of unfitness is not to be a continuous problem of anything like its present immensity. What appalls now is the vast *accumulation* of unfitness whose self-perpetuation must first be cut off. Once we have done this and new generations are born free of their numerous progeny, the few sporadic cases of hereditary defect appearing in a normally bred population will offer no real problem.

A happy day for mankind, we think, when a merciful oblivion shall have closed upon its miserables. Yet if nothing shall have been done in the meantime to overcome the persistent infertility of its superlative inheritances, these also will have disappeared quite as thoroughly, and the race will find itself a vast sea of human mediocrity, unable to do more than reflect the diminishing glories of a past age. So accustomed are we to seeing special ability rise from undeveloped masses that we can scarcely imagine a whole people whose special ability has been developed to

the point of self-extinction. The realization of this will come to our successors if they hold to elimination as the only means for preserving the race.

But our forecast of the course of human breeding cannot safely go beyond the probable wiping out of hereditary defect among enlightened peoples. The way beyond that to civilization's most impending need—the adequate perpetuation of its superior inheritances—is over a chasm of difficulties. Our civilization leads its most effective men and women so inevitably to every kind of worthy activity except that of rearing an abundance of worthy children, that we cannot picture them as turning back from life's engaging complexities to the humdrum of race building. Neither could we in our present state devise any scheme of persuasion or compulsion for turning them back in anything like sufficient numbers. Before this can be done mankind must arrive upon new premises, must gain a new outlook, from which our position and our view will appear wofully circumscribed.

What will be the nature of the new prem-

ises and the new outlook? We may at least surmise:

The men and women of that day will have become so accustomed to methods for cutting off undesirable strains that the principle of state interference with parenthood will not of itself prejudice any contemplated action. Thus to-day's greatest obstacle to effective race improvement will have been cleared away.

They will be definitely against the problem of race preservation, which for us is only in its beginning. Their closer view of it will have the advantage, too, of more light—much needed light—on matters pertaining to heredity and human breeding.

Long contemplation of the subject which we have just begun to study will have brought them to a discriminating familiarity with hereditary values. In our present marriage system they will see race conservation left to the chance of every human emotion, from love of riches to admiration for yellow hair. On the other hand, an intelligent distribution of the germ-plasmic possibilities of their ablest men will appeal as forcefully to

their enlightened sense as any other scientific breeding prospect now appeals to us. Then could we expect the thinking men of that day, sorely pressed by the consciousness of disappearing racial values, to look longingly upon this clear advantage to the race without devising some honorable means for attaining it?

How they would attain it we do not know. But it can be taken for granted that any method, to become effective, must have full sanction of law and society. Free love, and all other devices of the kind whose aim is greater sexual license, lead straight to racial decay. Birth control, as a voluntary measure to be put into the hands of the general public, has the fatal defect of every eugenic appeal to intelligence and foresight, in that it would be adopted by the intelligent and generally ignored by the thriftless.

The irresponsible are forever attempting to get away from the unnatural sex condition under which man alone of all creatures must of necessity live. Unhappily, a checked appetite becomes a distorted appetite. Civilization cannot do otherwise than impose more or less sexual restraint; thus a most whole-

some and necessary function of the body is made to appear as an unclean thing. It not only takes on the semblance of evil; it actually becomes a source of infinite social harm. In the very nature of things it can be subdued only to a worse behavior. The usual mistake is to put the odium of this evil upon the function itself, rather than upon its unavoidable suppression.

But if we are to make headway toward a solution of the race's great problem, the sex relation must be considered in its original intent, without that sense of uncleanliness which leads most of us to regard marriage as giving respectability to an otherwise wicked inclination. Against the prejudice of ages this will be difficult. Suggestion of any variation from the binding of two personalities for life is sure to be regarded as an attempt to promote sensual freedom. Even discussion of the possibilities gives a wrench to certain deep-seated notions, supposed to be of virtuous origin, but in truth evidences of a universally enslaved instinct. We proclaim the breaking down of the so-called "conspiracy of silence," as if we were already facing the

whole matter of sex with perfect candor. In reality we have only dragged into the open its festering vices and iniquities. Its value as a constructive agency to be manipulated for the upbuilding of the race has scarcely come into the prospect. If regarded in the light of its essential goodness of purpose, the devising of ways for a more intelligent use of the sex function becomes an altogether reasonable and decent human concern, and we are quite likely to find that its possibilities were not wholly exhausted by the institution of marriage.

The great war is going to bring this question to the fore generations earlier, perhaps, than it naturally would have come. The score of millions now fighting are the picked men of Europe. The bravest and strongest of these, again, assume the greater risks and are among the killed in very high proportion. Several millions will never return. The disproportion between women and men of all grades of effectiveness will be depressingly obvious; but the excess of women of high genetic worth, as against the surviving men who could be equally worthy fathers of their children, will be the most portentous racial fact after the

war. If custom decrees that this undiminished body of exceptional women shall have its normal expectation of motherhood cut down to meet the havoc wrought by the war upon their natural mates, Europe's racial values will suffer at one stroke the equivalent of centuries of ordinary racial decline. Whether or not we think that this states a situation impossible to remedy, it states a truth obvious to any student of race.

The more obvious truth—the coming disparity in the numbers of women and men of all grades—has not escaped general recognition. Ways for meeting the condition are already being suggested. With the return of peace the stricken peoples are certain to take up the matter of rehabilitating their human stock as one of their acute problems.

At least two grand mistakes could be made in this racial crisis. It has been proposed in behalf of one nation—noted for its insistence on "food for cannon"—that illegitimacy on the large scale be countenanced, or at least winked at. Doubtless great numbers of men would rally to this scheme, but it must be admitted that a high proportion of them

would be of the irresponsible and characterless variety. As for women, illegitimacy always has been and always will be exclusively the habit of the weak in mind. Few women whose progeny would be worth while could be persuaded even by the plea of duty to their country. The effect of the scheme would be to multiply unfitness among peoples sadly in need of a higher proportion of fitness.

The mistake more likely to be made will be to encourage the fecundity of the married by a system of proportional rewards in position, employment, relief from taxes, and other benefits, in the endeavor to make up for the enforced barrenness of the unmated women. Every such appeal takes its main hold upon the least valuable elements in the community. The result might be pleasing to the worshippers of mere numbers as the source of national strength, but those numbers would show a still greater increase in the disproportion of the inferior.

The whole question of birth-rate is muddled by failure to recognize *quality* as a requisite in human breeding. There is not a country in Europe that should not welcome

a lessened total of births as a Godsend. Their problem is in the lessened number of males of the sort to perpetuate ability. Nothing will bring back the superlative dead to mate with the superlative living. The most fertile mating in pairs of Europe's best will not relieve the inability to pair, nor restore the race's top values to their normal proportion. Yet what else can be done?

This leads again into the realm of speculation. We cannot foresee what changes in sentiment and custom may be induced by future stressful conditions. We do not even know that the consummation of fatherhood may not sometime be wholly disconnected from personal sensuality. In the laboratory of the expert floriculturist, the pollen does not need the wind to convey it to fertilization. The thought of such an artifice is, of course, revolting to us, but we might as well view calmly a suggestion not intended for our day and age, yet remembering that seemingly dim possibilities have a way of coming true overnight.

The present system of marriage will without doubt continue indefinitely for the great bulk

of mankind, so we need not gasp at the prospect of a future moral overturning. Marriage is one of the few conventions of society which take their fundamentals from nature, and for reasonably natural human conditions a better arrangement is hardly conceivable. But as conditions of living become more artificial and a civilization approaches its critical need with respect to race values, marriage fails in its chief purpose among the very ones whose progeny is most needed. The best of the race not only grow away from the habit of large families; the many social exactions of marriage lead them habitually to mismate. A highly complex society develops in its strong men and strong women so many points of individual sensitiveness that their living together is made difficult. If they marry late, as they are inclined to do, they seldom choose each other. In decent regard for his own happiness the man usually marries for qualities which can be lived with, while the woman either remains single or takes up with a docile worshipper. In any case the race loses the enriching effect that can come only from their combined inheritances, because

they have an honest distaste for spending their whole lives in each other's company.

The ideal of any breeding system is to bring together the best of the species in their most effective combinations, unhampered by any other condition. In our own case this ideal is not wholly appropriate, yet we might hope to advance toward it as we grow wiser. But as we grow wiser the insistent details of marriage more and more obscure the race-building ideal.

Of course it is way beyond the function of society, with its present view, to impose the rearing of children on anybody. Yet we are learning to say with growing insistence to one group in the community: "You must let your miserable inheritances die with you. This is not ordered as a punishment. Involuntarily you have brought something out of the past which is not good for society, and it must be left behind as the race goes forward." Perhaps sometime we may learn to say to this other group: "You must perpetuate your valuable inheritances. You did not create them—ages of selection and fortuitous combination passed them on to you, and they

are not yours to dispose of at convenience."

It is a futile hope that any voluntary scheme will restore the birth-rate of this group to normal proportions. An obligation of some kind is essential. It is conceivable that society, when it shall have learned better to recognize exceptionally worthy conservators of the race, may put upon these few an obligation other than marriage—one equally honorable and under regulation, but dispensing with the test of living together and having for its prime object a high-bred progeny. Assuming that marriage will remain indefinitely as the convention of all but the few, the existing order need not be in the least disturbed. There is no fundamental reason in nature why parenthood should be forever linked with the terrors and joys of lifelong companionship. Conservation of exceptional race values may become too important a matter to be always bound up with the host of minor considerations which lead people to marry or not to marry, to have children or not to have children.

The war has made marriage impossible for

a vast number of Europe's best women. A more liberal convention would give to every woman of superior inheritance the honorable right to have children—children of a selected paternity which would inspire the mother with high expectations for their future. Even in normal times and in our own country there are well-born women by the tens of thousands, unmated because of the very qualities which indicate their high genetic worth, who are held to a round of somewhat meagre interests, because there is no acceptable way for the exercise of a perfectly wholesome bodily function which would bring to them the greatest of gifts and the noblest of occupations, and to the world a new generation of the well-born. Interest in motherhood might revive in the hearts of noble women if it were so that they could as honorably receive the paternity of their children from some commanding figure among men as they now receive his ideals, or his books, or his lectures, or any other bestowal of his exceptional gifts. Why should not a woman, glowing under the inspiration of a master mind, exclaim from the purity of her soul: "Fortunate would be

any woman whose child might have the prospect of that superb inheritance!"

None but a presumptuous individual would attempt now to forecast the details of a new convention; the skill of Europe may be engaged upon this problem sooner than we think. These views are merely speculative; yet we can hardly get on unsafe ground as long as we stick to the view that no arrangement of the kind is possible that does not have as complete sanction as is bestowed by the marriage ceremony. Then why should we not contemplate without foreboding the inevitable thrashing out of the sex-relation after the war, if we are confident that any effective advance must bring the reproductive function into a more, not a less, wholesome repute?

We in America cannot square ourselves with posterity by merely cutting off feeblemindedness. At its best this would be a negative achievement. A generation so extravagant with its human resources should be as intently working at the other end—the big end—of the problem of human breeding. Not only devastated Europe will be in need

of a constructive racial policy. Our own racial values are in a condition which could scarcely have been brought to pass by several wars. There is no more patriotic study for true Americans than the adequate perpetuation of the racial values which have made of us a great nation. The absolutely unique conditions under which the world's effective inheritances must ever hereafter be bred should command the thoughtful attention of every lover of Mankind.

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